

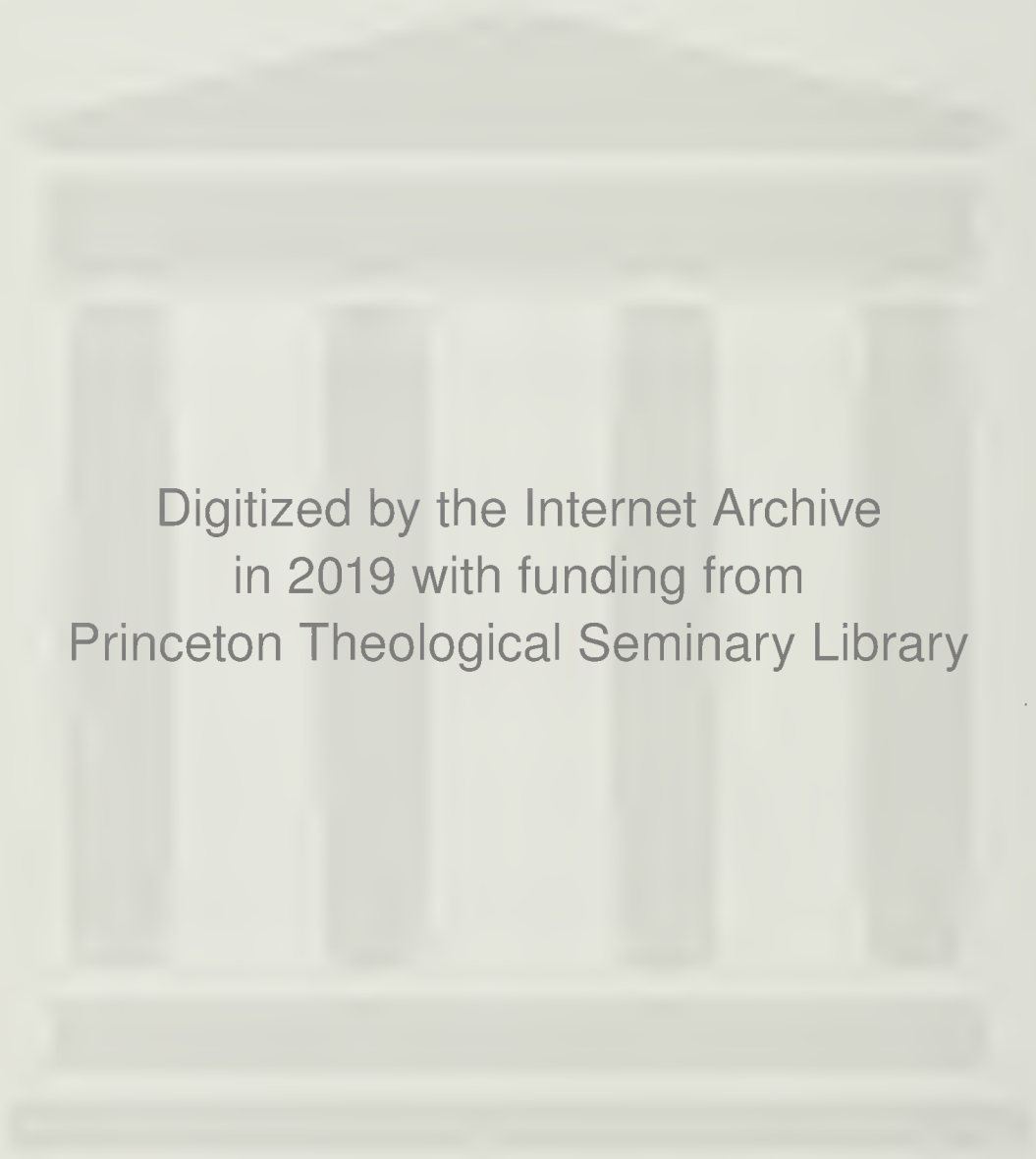


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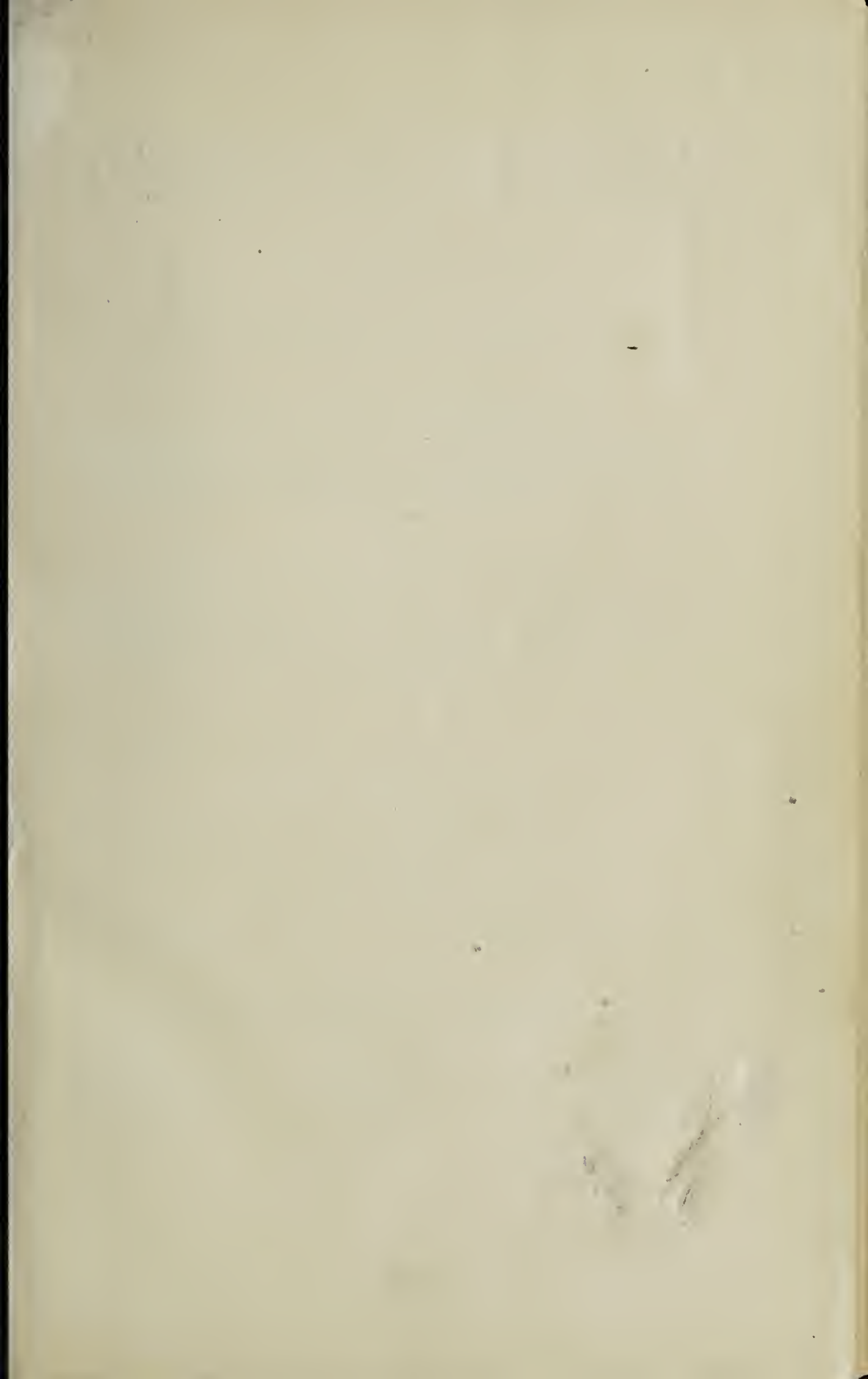
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Syriac grammar : with bibliography,
chrestomathy and glossary /





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PORTA
LINGUARUM ORIENTALIUM

INCHOAVIT

J. H. PETERMANN

CONTINUAVIT

HERM. L. STRACK.

ELEMENTA LINGUARUM

HEBRAICAE, PHOENICIAE, BIBLICO-ARAMAICAE, TARGUMICAE,
SAMARITANAE, SYRIACAE, ARABICAE, AETHIOPICAE,
ASSYRIACAE, AEGYPTIACAE, COPTICAE, ARMENIACAE,
PERSICAE, TURCICAE,

ALIARUM

STUDIIS ACADEMICIS ACCOMMODAVERUNT

J. H. PETERMANN, H. L. STRACK, E. NESTLE, A. SOCIN,
F. PRAETORIUS, AD. MERX, AUG. MUELLER, FRIEDR.
DELITZSCH, C. SALEMAN, W. SHUKOWSKI,
G. JACOB, ALII.

PARS V.

GRAMMATICA SYRIACA

EDITIO ALTERA AUCTA ET EMENDATA

SCRIPSIT

DR. EBERARDUS NESTLE.

BERLIN,

H. REUTHER'S VERLAGSBUCHHANDLUNG.

LONDON,

NEW YORK,

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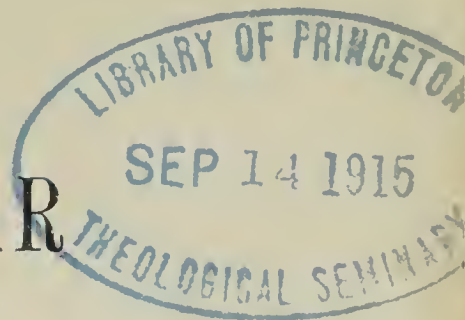
& CH. LECLERC

COVENT GARDEN.

25, QUAI VOLTAIRE.

1889.

SYRIAC GRAMMAR



WITH

BIBLIOGRAPHY, CHRESTOMATHY AND GLOSSARY

BY

DR. EBERHARD NESTLE.

SECOND ENLARGED AND IMPROVED EDITION

OF THE

BREVIS LINGUÆ SYRIACÆ GRAMMATICA.

TRANSLATED FROM THE GERMAN

BY

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BERLIN,

H. REUTHER'S VERLAGSBUCHHANDLUNG.

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PREFACE TO THE GERMAN EDITION.

Had I alone been concerned, I should not have undertaken a new edition of the Syriac Porta. For what we need for Syriac, as for most other Semitic languages, is the investigation of *special* questions, linguistic, historic and other, similar to those which de Lagarde has given us on the figtree and Astarte or Wellhausen on the remains of Arabic heathendom, and not fresh presentations of what everybody knows. Moreover, since the appearance of the first edition (1881), I have ceased to have occasion to lecture on Syriac. On the other hand, the speedy sale of my book showed me that it really supplied a want, and accordingly I have done what I could for the new edition. Like other parts of the Porta, the Syriac grammar no longer appears in Latin but in German and English—which explains the arrangement of the second half of the book. The part comprising the *Grammar*, notwithstanding the addition of a few observations on the Syntax, occupies less space than in the first edition. As regards the *Bibliography*, I thought

first of omitting almost entirely sections I and II (pp. 3—30), retaining only such books as are still of importance; finally, however, I resolved to make the bibliography in these and the other divisions as complete as possible. Somewhere, it seems to me, one ought to find such a record of the labours of our predecessors. Up to p. 30, books which I have not seen myself are indicated as before by an asterisk. The difficulties with which I had to contend, in having to work at a distance from a library, can only be understood by those who are similarly situated; even Klatt's Bibliography was not accessible. On the other hand I have here to thank a number of friends, particularly abroad, most of them personally unknown to me, who have helped me by sending me their publications, a number of which will be found in the "appendicula"; I would specially thank Prof. I. H. Hall of New York for the aid he has rendered me in the Bibliography. This section of the book, large enough as it is, I could easily have increased in one direction at least, for I have made a practice of noting down all the reviews with which I have become acquainted; of these, however, I have only occasionally cited one or two, it being still worth while to see, for example, what a scholar like de Sacy had to say to the elder Hoffmann in 11 pages of the *Journal des Savants*. From A. Müller's new *Oriental Bibliography* (I, 1—3) I might have added a few more titles; I mention the

following as having been overlooked: Baethgen, F., *Siebenzehn makkabäische Psalmen nach Theodor von Mopsuestia* ZfdatW. 87, 1—60; Cardahi, Gabriel, Al-Lobab. *Dictionnaire syriaque-arabe*. Vol. 1 [Contient les onze premières lettres.] Beyrouth, impr. catholique 1887. fr. 30. — Wright, W., *Notulae Syriacae* [Cambridge] Christmas 1887. "Only 150 copies printed for private circulation." 15 pages.

In the *Chrestomathy* I have retained the first four chapters of Genesis, notwithstanding the objections raised by Socin; such translations are exceptionally well adapted for a comparative study both of the vocabulary and of the grammar (with the exception of the Syntax), in the same way as the four versions of the Psalter so conveniently arranged by de Lagarde for Arabic. A systematic comparison of the versions of the bible would give us more and fuller information concerning the relation of the Semitic idioms, as regards their respective vocabularies, than the stray observations and notes on which we have hitherto had to rely. — The extract from the N. T. occupies more space with the Leipzig types, than I could calculate from the American impression from which it is taken; still an extract pointed in this way was needed to familiarise the student with the Nestorian punctuation, particularly the distinction between *š* and *š̄*, *é*.

In this edition I have given the *Vitæ Prophetarum*

in full, notwithstanding their somewhat unattractive contents. With regard to these fragments it has quite recently been suggested that the Syriac texts are the original, the Greek texts only a translation. The latter, in different recensions as in Syriac, will be found—not reckoning the editions of Epiphanius (*e. g.* Migne vol. 43, not in Dindorf's edition)—in Tischendorf's *Anecdota* 110, in the *Journ. of the Exeget. Society* 1887, 1 ff. by Hall; best, however, in the cod. vat. 2125 (Marchalianus!).

Of the legends of the *finding of the Cross* I give two new recensions with appendix, for which I am indebted to the kindness of Wright, Martin and Bickell. I still hope to fulfil the promise I made in the preface to the first edition, to publish a collection of the various fragments. I have left the text precisely as it is given in the manuscripts; *e. g.* in 113, 12. 116, 57. 117, 78. 124, 222. 131, 76. The extracts in the first edition from Jacob of Edessa (Severus) and Daniel of Salach, I have here omitted as being too difficult; all the words of the first edition, however, have been retained in the glossary, which has in consequence become more comprehensive, and has unfortunately, I cannot doubt, brought with it many of the mistakes of the earlier edition.

There will also, no doubt, be things in the grammar which need change or correction [*v.* below]. In § 3 I regret not to have done Jacob of Edessa the

honour to adduce his mnemonic sentence ܠܢܘܢܐ ܕܥܘܢܐ ܠܢܘܢܐ ܕܥܘܢܐ (BH Gr. 1, 194/5); for the Nestorian cf. de Lagarde, Mittheilungen 2, 27. 183 Nestorian 'Abdīšō' (p. 25, n. 1) appears to stand under Arabic influence. § 25, 3 b cf. de Lagarde, Agathangelus 133, n. 2, where, however, the influence of *r* seems to be overlooked . . . I hope also, that the printing, which, towards the close, had to be done very hastily, will be found pretty correct.

Ulm a. D., 18. April 1888.

The English edition of the Syriac Grammar has had the benefit of a revision of the proofs by Prof. G. Hoffmann of Kiel. Some of his remarks have already been inserted in the text, others I am allowed to put together here:

§ 2. The name Estrangela H. explains on the ground of Fihrist 1, 12, 11 $\text{ܐܣܬܪܢܒܗܠܐ} = \text{στρογγύλη}$ ($\chi\epsilon\iota\rho$) *i. e.* the oldest bookwriting as opposed to still older forms of writing *e. g.* the ܦܩܬܒ ܡܪܒܥܐ of the stone-inscriptions. The passages of Bar Ali and Bar Bahlul (Payne Smith) go all back to Išo'bar Nun of the 9th cent., who already combined Estrang(e)lâyâ with "Evangelium", but wrongly, because he did not under-

stand the word. ܠܝܢܝܪ meaning "Linear- oder Kritzel-schrift" has nothing to do with it. Paule (sic) bar 'Anqa of Edessa (عَنْقَاء) the Arabic name of the bird Phoenix), perhaps a brother of the Petros bar 'Anqa, who is known as a copyist of MSS. in the 6th and 7th centuries (Wright, Catal. 474) seems to have written in the ܠܝܢܝܪܝܘܬܐ ܕܥܝܢܝܪܐ, probably a cloister of the Cappadocians (of Armenia, v. de Lagarde, Abhandlungen 254), from which this mode of writing has also the name ܠܝܢܝܪܝܘܬܐ (de Lagarde, Praetermissa 96). Regarding the dissemination of Syriac in Armenia v. Hoffmann, Kirchenversammlung in Ephesus 12, 40 (the Armenians had a school in Edessa) [and Agathangelus ed. de Lagarde 77, 5].

For ܟܪܝܫܘܢܝܐ (Arabic ك = ܟ = ܟ) we find in Wright Catal. 3, 1302 ܟܪܝܫܘܢܝܐ; elsewhere (Land, Anecd. 1, 11) *gerisoni*; cf. also Assemani in P. Smith 790. The Syrians called themselves as exiles in a strange land Gersonides after Moses among the Midianites.

§ 3. The chief point as to the Nestorian vocalization is this, that the Nestorians, besides short $e = \varepsilon$, had also long $e = \eta$, \bar{e} or \bar{e} ; BH understands by \bar{e} the e which according to later and West-Syrian pronunciation had become i . Many examples of long \bar{e} , in Mss. and in the writings of BH, but not as yet noticed with sufficient accuracy.

§ 11. With the modern Nestorians when reading the Pešittâ, the stress-accent of an isolated word keeps its proper place; but the accentuation of the sentence displaces it as in Neo-Syriac. In both cases very often the ultimate is accentuated, *e. g.* in nouns and verbs *ûn, ân, in, ên, it^h* (adv.): *ainaihûn, qitlîth, heidîn* &c.

§ 15. Syriac verse proves the contrary; even the ancient Syrians certainly pronounced two consonants at the beginning sans gêne, *mlêk^h* &c.; ܠܗܪܝܢ *hrên*; cf. also foreign words like ܡܘܨܝܘܢ, ܡܘܨܝܘܢܝܘܬܝܘܢ, ܡܘܨܝܘܢܝܘܬܝܘܢܝܘܬܝܘܢ.

p. 29, n. 1. ܡܘܨܝܘܢ, Μαρμων seems to be a foreign word from the Phoenician מנם "money"; compare the inscription of Ešmûnazar (Corp. Inscrr. Sem. n. 3, p. 14, 5) and that of תבנית ("Tabnit", Rev. Arch. 1887, p. 2) וכל מנם "and (or) any money"; מנם perhaps = νομι(σ)μα.

§ 40 a that the verbs ܐܘ have passed into ܐ is the old view; mine is, that ܐ is older and ܐ in the Anlaut in Syriac and Arabic a later formation.

Thus far G. Hoffmann; of others of his remarks I may perhaps make use on another occasion.

In the Bibliography add to p. 20, 37c cf. Bensly, The missing fragment of the Latin translation of the fourth book of Ezra (Cambridge 1875) p. 3 n.

p. 23 (cf. 64) Bagster's Syriac N. T. appeared first 1828. 568 pp.; then frequently without date.

For other omissions *v.* The Independent (New-York) July 19. 1888. p. 17; for new books A. Müller, Orientalische Bibliographie, Berlin, Reuther.

It would be ungracious of me not to express, in conclusion, my indebtedness to Prof. Kennedy for the pains he has taken with the translation and for his assistance in correcting the proofs.

Ulm a. D., 15. Oct. 1888.

E. Nestle.

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Glossarium.

Syriac, *i. e.* the language of the Christian Ara- 1
mæans, who had their headquarters, in Edessa in ^a
northern Mesopotamia, is, in the first place, *histor-*
ically important, since it was through the medium of
Syriac literature that christian and philosophic learning
passed to the Arabs and Persians, and even to India
and China. In the second place, as a member of the
North-Semitic group of languages, Syriac has a certain
linguistic importance, which would only be enhanced,
if what holds good in the department of Teutonic phi-
lology, viz: that the Low, as opposed to the High,
German represents an earlier linguistic development,
should be proved to hold good also in Semitic philo-
logy. Such, at all events, appears to be the relation of
Aramaic to Hebrew and Phœnician.

Cf. Ταῦρος—the name of a mountain in Asia Minor—
with Aramaic טַוּר, Hebr. (Phœn.) צַוּר; Lagarde, Mittheilungen
I, 60.

Moreover, although Syriac as a national language *b*
has been supplanted by the speech of the Arab in-
vaders, it is still spoken—in a much altered form,
it is true—in certain localities, *e. g.* on the shores

of Lake Urumiyah, on the Tur'abdin (mountain of the monks) and here and there in the Lebanon district. Consequently it affords, even more than Hebrew, material for the investigations of the linguistic historian.

Regarding Neo-Syriac *v.* especially Th. Nöldke, *Grammatik der neusyrischen Sprache am Urmiasee und in Kurdistan.* Leipz. 1868. A. Socin und E. Prym, *Der neu-aramäische Dialekt des Turabdin.* Göttingen 1881. A. Socin, *Die neu-aramäischen Dialekte von Urmia bis Mosul. Texte und Übersetzungen.* Tüb. 1882. 11, 224 S. 4^o. ZDMG. 21, 183.

c Although a few traces of different dialects may still be found, the distinction between the eastern or Nestorian and the western or Jacobite tradition is rather that of different schools, as in Hebrew, than of real dialects.

I. ORTHOGRAPHY AND PHONOLOGY.

(§§ 2—18.)

A. ORTHOGRAPHY. (§§ 2—13.)

2 The Jacobite character, now most frequently
a employed in Syriac printed books, is rather a cursive character, while the Nestorians have more faithfully preserved the old uncial forms of the so-called Estran-

gelo. The 22 letters of the Syriac alphabet¹ are read and written from right to left, and assume somewhat different forms according as they are joined to the letter preceding, or to the letter following, or to both. It was at one time usual in some cases to write from the top downwards by turning the page to the left through an angle of 90°.

The names, forms, sounds and numerical value of the Syriac letters are given in the accompanying table.

The names of the letters (ܐܠܦܐ, ܕܠܐܬܐ) are almost *b* the same as in Hebrew (cf. esp. Hebr. *Rēš* not *Rōš*, Nöldeke ZDMG. 32, 592); for ܐܠܦܐ *âlaf* we find also ܐܠܦܐ *alef*, ܕܠܐܬܐ *dâlad^h* alongside of ܕܠܐܬܐ *dâlat^h*. Ligatures are scarcely to be found; we note here only ܐܠܦܐ *l + âlaf*, ܐܠܦܐ *âlaf + l*, and ܠܐ *l* at the end of a word joined to the initial *âlaf* of the next.

The earliest traces of this special Syriac character, *c* which has a common origin with that of Palmyra, are apparently to be met with on coins of Edessa dating from the first Christian century. In the manuscripts that are still extant, the oldest of which, now in the British Museum, is dated Edessa 411 A.D., we find two, and even three, forms of the Syriac character:

¹ Elias of Tirhan gives the number as 30, obtained by adding the 6 aspirated letters b g d k p t and the Gk. γ and π.

Name	Form				Value	
	not joined	to letter preceding	to preceding a. follg.	to letter followg.	phonetic	numerical
آلِفْ <i>Ālaf</i>	ا	ا	ا	—	' spiritus lenis	1
بَءِثْ <i>Bēth</i>	ب	ب	ب	ب	b, β	2
جَءِمْ <i>Gāmal</i>	ج	ج	ج	ج	g, γ	3
ءِءِءِءِ <i>Dāloth</i>	د	د	د	د	d, δ	4
هَءِءِءِ <i>He</i>	ه	ه	ه	ه	h	5
وِءِءِءِ <i>Vav</i>	و	و	و	و	v, w	6
زَءِءِءِ <i>Zain</i>	ز	ز	ز	ز	z in zero	7
ءِءِءِءِءِ <i>Cheth</i>	ح	ح	ح	ح	ch, ħ	8
ءِءِءِءِءِءِ <i>Teth</i>	ط	ط	ط	ط	t	9
ءِءِءِءِءِءِءِ <i>Yud</i>	ي	ي	ي	ي	y	10
ءِءِءِءِءِءِءِءِ <i>Kāf</i>	ك	ك	ك	ك	k, χ	20
ءِءِءِءِءِءِءِءِءِءِ <i>Lāmadh</i>	ل	ل	ل	ل	l	30
ءِءِءِءِءِءِءِءِءِءِءِ <i>Mīm</i>	م	م	م	م	m	40
ءِءِءِءِءِءِءِءِءِءِءِءِ <i>Nūn</i>	ن	ن	ن	ن	n	50
ءِءِءِءِءِءِءِءِءِءِءِءِءِ <i>Semkath</i>	س	س	س	س	s	60
ءِءِءِءِءِءِءِءِءِءِءِءِءِءِ <i>E</i>	ع	ع	ع	ع	' guttural sound	70
ءِءِءِءِءِءِءِءِءِءِءِءِءِءِءِ <i>Pē</i>	پ	پ	پ	پ	p, f	80
ءِءِءِءِءِءِءِءِءِءِءِءِءِءِءِءِ <i>Şāde</i>	س	س	س	س	ş emphatic	90
ءِءِءِءِءِءِءِءِءِءِءِءِءِءِءِءِءِ <i>Qūf</i>	ق	ق	ق	ق	q	100
ءِءِءِءِءِءِءِءِءِءِءِءِءِءِءِءِءِءِ <i>Rīsh</i>	ر	ر	ر	ر	r	200
ءِءِءِءِءِءِءِءِءِءِءِءِءِءِءِءِءِءِءِ <i>Shīn</i>	ش	ش	ش	ش	sh, š	300
ءِ <i>Tau</i>	ت	ت	ت	ت	t, ð	400

1) the oldest Majuscule, known as Estrangelo, Gospel-character (ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ ܐܘܪܘܫܠܝܡ, J. D. Michaelis, not from *στρογγυλος* Assemani N,¹ or *στραγγαλια*), said to have been invented by Paul bar ܥܘܡܐ of Edessa, and to have been re-introduced by the brothers Emmanuel and Nache, and Johannes of Kartemin about 988.² From it was developed the character of the Nestorians, still in use among the Syrians of Lake Urumiyah. 2) A smaller character, Semiminuscule, adopted by the Jacobites. 3) The character of the Malkites, which, according to Land, is an imitation of the Greek, according to Duval and others has more faithfully preserved the oldest forms. It is used only for Palestinian Syriac.

Arabic and Malayalim in Syriac characters is called *Garshuni* ܟܘܪܫܘܢܝܐ [cf. Gerson, Ex. 2, 22.]; on the cryptography of Bardesanes v. D § 13.

The indication of the vowels in MSS. and printed ³ books likewise follows a twofold system.

¹ N in the sequel = Nöldeke (kurzgefasste syrische Grammatik, Leipzig 1880), D = Duval (Traité de Grammaire Syriaque, Paris 1881), H = G. Hoffmann, ZDMG = Zeitschrift der deutschen morgenländischen Gesellschaft.

² BO [= Bibliotheca Orientalis v. Litt.] 2, 352. 3, 2, 378. Lagarde, *Praetermissa* 95, 73, BH [= Bar Hebraeus v. Litt.], *chron. eccl.* 1, 417. G. Hoffmann, *LCBl* 79, 1708. Khajjath, *Syri orientales* 143. Lagarde, *Mitteilungen* 2, 257.

- 1) The Jacobite with the help of Greek vowels;
- 2) the Nestorian, which has arisen from the more ancient employment of a single diacritical point.

Barhebræus¹ gives the following table:

Sign	Example			Name		
	Particle	Verb	Noun	East Syrians	West Syrians	
آ	آف	فآف	فآف	—	آف	
إ	إف	فإف	فإف	—	إف	
ي	يف	فيف	فيف	يف	يف	ي
إ	إف	فإف	فإف	يف	يف	ي
ا	اف	فاف	فاف	اف	اف	ا
ا	اف	فاف	فاف	اف	اف	ا
و	وف	فوف	فوف	وف	وف	و
و	وف	فوف	فوف	وف	وف	و

According to the above, the Jacobites distinguish only the five vowels a^v , o^o , e^e , i^i , u^u , contained in the mnemonic word آف إ ي ا و or آف إ ي ا و ; the Nestorians seven, in some cases six or even eight, by giving a double sound to e , i and u . Mnemonic sentence: آف إ ي ا و (on *a v.* § 6 *c*).

— is only another form of —, although later Nest. grammarians make — equivalent to آف , — to إف ; see the list of BH and 6 *c*.

¹ The last and most important national grammarian († 1286) *v. infra*.

The pronunciation of the various consonants 4 is widely different according to time, place, and their position in the word.

י between two vowels is pronounced almost as *y* (י), which is not unfrequently written instead.

ו was in later times no longer audible after *u*:
 שׁוּחָה = *šūhâ*.

For the six consonants אבגדוּ v. § 8.

ו serves, like א in the middle and י at the end of words, as mater lectionis. As consonants ו and א approach the English *w* and *y* respectively.

י before smooth consonants is pronounced as a smooth (*tenuis*); *vice versâ* א before medials is pronounced as a medial (*media*), before א as א, e. g. אִיִּיִּי, אִיִּיִּי; אִיִּיִּי (shame), אִיִּיִּי etc.; א before medials as א; א before medials as א, before *t* as א, and by the Palestinian Syrians almost as א.

For א we find a pronunciation indicated sometimes like א, sometimes like א—the latter especially before א.

א often like Arab. ج, Engl. *j* (D p. 29 n. 3); aspirated א almost as *f*, e. g. אִיִּיִּי 'afra', cf. Theodore—Feodore.

The Syrian grammarians divide the consonants 5
 1) according to the organs of speech by which they are produced (אבגדוּ; אבגדוּ) into gutturals (אבגדוּ; אבגדוּ) א ב ג ד ו; palatals (אבגדוּ) א ב ג ד ו;

*dentals (𐤀𐤁) or sibilants (𐤀𐤁𐤃𐤄);
 linguals 𐤀𐤁𐤃; *labials 𐤀𐤁𐤄.

* with open mouth 𐤀 𐤁; with the middle of the tongue and upper part of the palate 𐤃.

** with the point of the tongue and upper and lower teeth ;

*** with the point of the tongue and upper teeth 𐤄.

So Elias of Soba; others only slightly different.

2) According as they accord with each other in the root, or not, into friendly 𐤀𐤁𐤃𐤄 and hostile 𐤀𐤁𐤃𐤄𐤅.
 e. g. 𐤀𐤁𐤃, 𐤀𐤁𐤄, 𐤀𐤁𐤃𐤄, 𐤀𐤁𐤃𐤄𐤅.

3) According to their signification into radical 𐤀𐤁𐤃𐤄𐤅 or 𐤀𐤁𐤃𐤄𐤅𐤆, and servile 𐤀𐤁𐤃𐤄𐤅𐤆𐤇, 𐤀𐤁𐤃𐤄𐤅𐤆𐤇𐤈, 𐤀𐤁𐤃𐤄𐤅𐤆𐤇𐤈𐤉.

6
 a The vowels were, in the earliest period, only partially indicated by 𐤀 𐤁 𐤃; afterwards words written with the same consonants but having a different pronunciation were distinguished by a diacritical point (𐤀𐤁𐤃𐤄𐤅𐤆𐤇𐤈𐤉), which is already employed in Palmyrene to distinguish ; (r) and 𐤄 (d). The point *over* the word served to indicate the stronger and more obscure pronunciation, *under* the word, the lighter and clearer. 𐤀𐤁 man, 𐤀𐤁 men; 𐤀𐤁 bāh, 𐤀𐤁 beh; 𐤀𐤁 malkā, 𐤀𐤁 melkā; 𐤀𐤁 hau, 𐤀𐤁 hu; 𐤀𐤁 hāi, 𐤀𐤁 hī; 𐤀𐤁 hānon, 𐤀𐤁 henon; 𐤀𐤁 dinā, 𐤀𐤁 dayyānā; 𐤀𐤁 'aulā, 𐤀𐤁 'avvālā; 𐤀𐤁 bīšā, 𐤀𐤁 bāyēšā. This or a similar system is usually adopted in the oldest existing MSS.

Peshitto or *-tā*; the latter pronunciation has been proved on historical and philological grounds to be the older (μαραναθα, ταλιθα). The representation of the long vowel by the short Greek ο (μικρον) on the part of the western Syrians is explained, like ֿ in Hebrew, by the fact that in the choice of signs the quality and not the quantity of the sounds was the determining factor.

For \hat{i} the eastern Syrians have sometimes ֿ (= \check{e} , ϵ , ֿ), sometimes ֿ , in later times also ֿ (both = \bar{e} , η , ֿ), without any clearly marked distinction.

Besides the names given above we find also ֿ or ֿ $\Delta\Delta\Delta\text{ֿ}$ for ֿ , as distinguished from ֿ ֿ = ֿ ; also ֿ for ֿ and ֿ together.

In correct MSS. and prints ֿ (\check{e}) accompanies the preformative of the verb ֿ , ֿ ; but 1 p. impf. sometimes ֿ , ֿ : also in the form ֿ , ֿ ; but part. regularly ֿ and ending of 1 pf. ֿ . On the other hand with the passive part. and the derived stems of verbs ֿ we find ֿ e. g. ֿ , ֿ ; elsewhere ֿ in shut and sharpened syllables. On the contrary ֿ is found before every quiescent ֿ or ֿ , especially in the prefixes of verbs ֿ : ֿ pf.; ֿ , ֿ impf.; also for western ֿ e. g. ֿ , ֿ , ֿ , ֿ , ֿ .

To the western ֿ corresponds the eastern ֿ u or ֿ \bar{o} , the former also named ֿ or ֿ , the latter also ֿ or ֿ .

o not *u* appears *e. g.* in the impf. Peal ܥܘܠܘܢ, in the pron. and suff. of 2 and 3 pers. ܥܘܢ, ܥܘܢܐ &c.; *u* on the other hand in the termination ܘܠܘܢ of the impf. whereas from ܘܐ, on account of the contraction, ܘܠܘܢ; *o* in the nomen agentis ܘܠܘܢ, near a guttural, &c.

NOTE 1. Regarding the transcription of Greek words see the Lexicon. The representation of Gk. ε by Syr. ܥ (*h*)e admits of a simpler explanation than that given by D p. 47 n. 1. A closer examination of these transcribed words throws much light on the pronunciation both of Syriac and of Greek.

NOTE 2. The Syriac names of the vowels imply nothing regarding the quantity of the Syr. vowels (in our sense of the word). The majority (ܐ̇ and ܐ̇ being the minority) whether with or without matres lectionis, give no clue to their quantity; whether *e. g.* the ܐ̇ in ܐܘܪܘܫܐܝܡ, ܐܘܪܘܫܐܝܡ, ܐܘܪܘܫܐܝܡ be long or short can only be determined by the laws of Inflexion.

As diphthongs may be noted:

1) *au* ܐܘ̇, for which the E. Syrians always write ܐܘ̇¹, ܐܘܪܘܫܐܝܡ *mautâ*, not till a later period pronounced *mo-*, hence *t* always with Q. (*v.* § 8).

2) *ai* ܐܝ̇, ܐܝ̇, ܐܝܪܘܫܐܝܡ *baitâ* also with Q.; to be distinguished from ܐܝܠܐ *bēl^h*; solitary exception ܐܝܠܐ, pronounced 'āχ, „how“.

¹ Also before consonantal ܐ with a vowel, and even before ܐ doubled, the Nestorians always write ܐ̇ for *a* *e. g.* ܐܘܪܘܫܐܝܡ, ܐܘܪܘܫܐܝܡ; the only exceptions acc. to BH are the pass. parts. ܐܘܪܘܫܐܝܡ, ܐܘܪܘܫܐܝܡ &c.

A further extension is the diacritical point *b* with the Verb. We have already seen (§ 6 *a*) how a point *over* the word was used to distinguish the more fully vocalised forms, such as the part. act. Peal and the Ethpaal from the perf. Peal and the Ethpeel accompanied by a point *under* the form (כֹּאֵב, אֵמַר, אֵתֵל *kāt^heb^h, 'amar, gālē* from כָּאֵב, אֵמַר, אֵתֵל *ket^hab^h, 'emar, gelā, אֵתֵל et^hqattal* from אֵתֵל *et^hqetel*). We have now to add that two points (often called אֵתֵל or אֵתֵל) rendered it possible to distinguish a third form with the same consonants, *e. g.* the passive part. of אֵתֵל *gelē* (in addition to *gālē* and *gelā* above) or in the sing. perf. אֵתֵל 1 m., אֵתֵל 2 m., אֵתֵל 3 f. (last form written by the Nestorians with two points under אֵתֵל). This system was of course still inadequate inasmuch as אֵתֵל may equally well represent three forms of the Pael. Similarly אֵתֵל is 1 p. impf. Peal, אֵתֵל perf. Afel, אֵתֵל part. Pael, אֵתֵל part. Afel. Cf. D 67.

1) Much more important is the sign for the harder **8** and softer pronunciations of the 6 אֵתֵל, corresponding to the Hebr. Dagesh lene and Rafe. It consists of a small point, generally coloured red by the Nestorians, placed *over*—Quššāy(ā) אֵתֵל hardening— or *under*—Rukkāk^h(ā) אֵתֵל softening—these consonants.

Jacob of Edessa seems to have been the first both to introduce the ܩܘܫܫܐܝ and to distinguish the harder pronunciation (by a point).

2) The rules for the pronunciation of the Begad-kephath are not so constant as in Hebrew but the following hold good in the main: Q. stands

a) at the beginning of a word after a vowelless consonant ܩܘܫܫܐܝ ; hence after *h mappicatum* of the 3 pers. pron. ܩܘܫܫܐܝ and ܩܘܫܫܐܝ ;

b) likewise in the middle of a word ܩܘܫܫܐܝ , ܩܘܫܫܐܝ , *mal-kā*, *ket^h-bet^h*, particularly after diphthongs and

c) when a consonant is doubled ܩܘܫܫܐܝ *sabbar*, ܩܘܫܫܐܝ *appeq*, except at the end of a word ܩܘܫܫܐܝ *'acheb(b)*.

3) R., on the other hand, is found

a) at the beginning of a word after a vowel ܩܘܫܫܐܝ ;

b) likewise in the middle of a word, even after the slightest vowel sound, hence, in particular, after a doubled consonant and when preformatives have been added, *e. g.* ܩܘܫܫܐܝ and ܩܘܫܫܐܝ ;

c) always with the suffixes of the 2 pl. ܩܘܫܫܐܝ and ܩܘܫܫܐܝ , except after the diphthong ܩܘܫܫܐܝ of the plural.

NOTE 1. Thus far the Syriac usage is the same as the Hebrew; an important distinction, however, appears in the fact that in Syriac even unaccented syllables with a long vowel may be shut, *i. e.* may be followed by Q., *e. g.* *stat. emph.* and fem. of the part. ܩܘܫܫܐܝ , ܩܘܫܫܐܝ , ܩܘܫܫܐܝ (Exceptions § 38 *g*); while, on

either by three points placed under them, or by the letters ܘ ܝ;

3. for quotations there are special marks >>, which, in theological MSS., vary according as the quotation is taken from an orthodox or an heretical author.

The ancient grammarians are silent as to the position of the tone. We may however regard it as a rule that in general the penult is accented, never the antepenult; the ultimate only where the preceding syllable has only a half-vowel or a helping-vowel, *e. g.* in the noun, ܘܢܝܘܢ like ܘܢܝܘܢ, in the verb ܘܢܝܘܢ, ܘܢܝܘܢ, ܘܢܝܘܢ. There is no doubt, however, that originally the tone lay on long terminations like ܘܢܝܘܢ, ܘܢܝܘܢ, ܘܢܝܘܢ.

We find rhetorical accents mentioned as early as the 5th century; at a later period, *i. e.* from about 600 A. D. onwards, there existed a very elaborate accentual system with as many as 30 to 40 accents and marks of interpunction. The four principal are ܘܢܝܘܢ, closing the apodosis or second half (ܘܢܝܘܢ), and ܘܢܝܘܢ, closing the protasis or first half of the sentence (ܘܢܝܘܢ); ܘܢܝܘܢ dividing the former, ܘܢܝܘܢ¹ or ܘܢܝܘܢ dividing the latter into several members, as represented in the following scheme.



1) Name and form correspond to the Hebrew Šewa.
Nestle, Syriac Grammar.

In some printed books ۛ is found at the end of an interrogative sentence. For details Phillips, Martin, D. pp. 137—161 may be consulted.

- 13 The numbers were in early times represented by the letters of the alphabet, the numerical values of which have been given in the table. For 500 it was customary to write ٥٠٠, for 600 ٦٠٠, for 900 ٩٠٠. The stroke over the respective groups serves to distinguish them from vocables having the same letters. In recent times dates are written in the Arabic manner ١٨٨٨ 1888. Special numerical signs and ciphers, the so-called Arabic ciphers, are found at a tolerably early date in ancient inscriptions and in certain manuscripts. Cf. ZDMG. 16, 577. Land, Anecd. I, Tab. 25. Wright's Catalogue.

B. PHONOLOGY. (§§ 14—18.)

- 14 The relation of the Syriac consonants to those of Arabic and Hebrew is represented in the following table, which is confined to the sibilants and the dentals.¹

	6		5		4		3	2		1	
	a	b	a	b	a	b c		a	b	a	b
Arab.	ظ	ط	ض	ص	ش	س	ز	ذ	د	ث	ت
Hebr.	צ(ט)	ט	צ	צ	ש(ס)	ש	ס	ז	ז	ד	ת
Syr.	ܥ	ܦ	ܨ	ܥ	ܫ	ܫ	ܫ	ܙ	ܙ	ܕ	ܕ

¹ Cf. § 1 and the remarks of G. Hoffmann LCBl 87, 18, 606 on Nöldeke's "Semitic Languages".

The student should look up illustrations in Gen. 1—4.

It is to be noted that when, in a root, $\text{ס} = \text{ס}$ *b* comes into contact with another ס , the first ס becomes ס ; cf. Lagarde, *Semitica* I, 22, N. ZDMG. 32, 405.

$\text{ס} = \text{ס} = \text{ס}$; $\text{ס}, \text{ס}, \text{ס}$.

Every syllable begins with a consonant and with one only. Apparent exceptions, such as ס (Q.), have frequently a helping vowel prefixed, in this case *e* $\text{ס}, \text{ס}$; elsewhere *a*, as often in $\text{ס} = \text{ס}, \text{ס}$ and similar forms are pronounced as if written—as they frequently are— ס &c.

Syriac differs from Hebrew in the following points: *b*

1) Short vowels remaining in the tone-syllable are not confined to the Verb ס (Heb. קטל) *e. g.* $\text{ס} = \text{ס}$.

2) Short vowels before the tone are not lengthened but dropped $\text{ס} = \text{קטל}, \text{ס} = \text{ס}$.

3) A long vowel may stand in a shut syllable $\text{ס}, \text{ס}$ (H. קמתם).

As in Hebrew, a syllable cannot end in more than one consonant, except in such forms as $\text{ס}, \text{ס}$.

Consonantal Changes. As in the other Semitic languages the ז of the reflexive, when the first radical is a sibilant, takes the place of the latter and assumes

the same degree of hardness: אִשְׁמַלְּךָ, אִשְׁמַלְּזִי, אִרְזַבְּךָ, אִרְזַבְּזִי from אִשְׁמַלְּךָ, אִשְׁמַלְּזִי, אִרְזַבְּךָ, אִרְזַבְּזִי; but see verbs דָּע.

b In many other cases a consonant is assimilated to a following one in pronunciation; *v.* § 4.

c Vowelless א is assimilated to the following consonant, which is thereby doubled: אַפֵּץ for *an-pek*, גֵּב for *genb*, שַׁטָּה for *šattâ*, זֶזְזִי; *vice versâ* a doubling is sometimes dissolved by א (or ז); אֲבַדְּךָ, H. אֲבַדְּךָ, אֲבַדְּךָ, H. אֲבַדְּךָ.

d The following are not pronounced: 1) א in the beginning of words like אֲבַדְּךָ, אֲבַדְּךָ; so אֲבַדְּךָ when standing without accent after or instead of a verb; 2) ט of the unemphatic pronouns אֲטָ, אֲטָ, in the suff. of the 3. pers. אֲטָ אֲבַדְּךָ 'id^hau, אֲטָ אֲבַדְּךָ q'erai, in the auxiliary verb אֲטָ, in the irregular אֲטָ (v. § 48); 3) א in אֲטָ (v. § 19); 4) א in אֲטָ (v. § 48) and ז in אֲטָ (§ 32) and אֲטָ (§ 48 g).

e By aphæresis א, א, and א disappear in the imper. of the corresponding verbs (*v.* § 41 ff.), as also in certain nominal forms אֲבַדְּךָ, אֲבַדְּךָ (H. אֲבַדְּךָ, אֲבַדְּךָ); by contraction very frequently א after preformatives אֲבַדְּךָ = *n^eallef*, אֲבַדְּךָ, אֲבַדְּךָ I eat; [one of the double consonants in stems אֲבַדְּךָ = *z^egag*, אֲבַדְּךָ; אֲבַדְּךָ, אֲבַדְּךָ;] the fem. א in אֲבַדְּךָ new, f. אֲבַדְּךָ *h^ed^hattâ*. Apocope is chiefly found in the 3 pl., where אֲבַדְּךָ is frequently written for אֲבַדְּךָ or אֲבַדְּךָ. The Hebr. feminine ending

ת appears in the stat. abs. only as $\text{ֹ}, \text{ֶ}, \text{ֵ}$; similarly in a few cases ֶ for ת—.

י may be prefixed to foreign words beginning with two consonants, and to verbs ֶ , and is frequently inserted as a mater lectionis: ֶ ; *dallitāni*, ֶ part. Finally we note the addition of a paragodic ֶ to certain parts of the verb, e.g. 1 p. pl. ֶ for ֶ ; 3, in imper. 2 pl. ֶ , ֶ for ֶ , ֶ .

The gutturals do not affect the vocalization to 17 the same extent as in Hebrew; they even seem to have ^a been originally capable of being doubled. They prefer *a* to *e*, e.g. in the part. Peal ֶ for ֶ , in the Pael, Afel ֶ for *ad^hneh*; *o* (*u*) is frequently retained in the impf.; the E. Syrians often write *a* for *e*, even when there is no guttural, ֶ , ֶ , ֶ ¹.

The quiescent consonants are pretty much as in ^b Hebrew.

1. י, like the Hebr. ת, stands for *ā* and *ē* at the end of words ֶ , ֶ = *malkā*, *malkē*.

2. In the beginning of words, where it has always a helping-vowel, it surrenders its vowel to vowelless prefixes ֶ *valāhā*, ֶ *lād^hām*; the Nestorians however, *v^ealāhā*, *l^eād^hām*; but when two prefixes come together they also wrote ֶ *l^eelfā v^elab^hūhōn*.

¹ List in Martin, *Syriens Orientaux et Occidentaux* (1872) Tables 1—8.

3. Without a vowel $\dot{\iota}$, in the middle of a word, quiesces not only in a , $\dot{\iota}\dot{\iota}\dot{\iota}\dot{\iota}$ (for *m^eass^eyānā*), but also in e , $\dot{\iota}\dot{\iota}\dot{\iota}\dot{\iota}$, and \bar{i} , $\dot{\iota}\dot{\iota}\dot{\iota}\dot{\iota}$ (but Nest. *mēm^{rā}*).

4. In Afel it becomes \circ , more rarely $\dot{\iota}$: $\dot{\iota}\dot{\iota}\dot{\iota}$, $\dot{\iota}\dot{\iota}\dot{\iota}$; for $\dot{\iota}$ between two vowels *v.* § 4.

5. For \circ in the beginning of words *v.* § 44 *a*, for \circ in the middle and for the changes it undergoes § 46 *b*; for $\dot{\iota}$ § 46 *a*. Except $\dot{\iota}\dot{\iota}$ to live and perhaps $\dot{\iota}\dot{\iota}$ to set, there are no verbs mediæ $\dot{\iota}$, but very many tertix $\dot{\iota}$; on the other hand there are no verbs tertix \circ .

18 Since the Quantity (long or short) of the vowels like the doubling of the consonants, is in most cases no longer recognisable by outward and visible signs, no unfailing rule can be given regarding their permanence and disappearance; vowels in sharpened syllables are of course equally unchangeable with those naturally long. Noteworthy, however, is the ease with which the characteristic vowel of a form may change its position, *e. g.* in the segolate forms $\dot{\iota}\dot{\iota}\dot{\iota}$, $\dot{\iota}\dot{\iota}\dot{\iota}$, $\dot{\iota}\dot{\iota}\dot{\iota}$, alongside of $\dot{\iota}\dot{\iota}\dot{\iota}$, $\dot{\iota}\dot{\iota}\dot{\iota}$, $\dot{\iota}\dot{\iota}\dot{\iota}$; and in the feminines $\dot{\iota}\dot{\iota}\dot{\iota}$, $\dot{\iota}\dot{\iota}\dot{\iota}$, $\dot{\iota}\dot{\iota}\dot{\iota}$ alongside of $\dot{\iota}\dot{\iota}\dot{\iota}$, $\dot{\iota}\dot{\iota}\dot{\iota}$, $\dot{\iota}\dot{\iota}\dot{\iota}$; in the imper. $\dot{\iota}\dot{\iota}\dot{\iota}$, $\dot{\iota}\dot{\iota}\dot{\iota}$.

affixa relationis) *v.* § 31, for those of the verb (صَحَبْتُمْ) *v.* § 39.

20 Demonstrative pronoun (ذَلِكَ):

a) this هَذَا, هَذِهِ f. (هَذِهِ) هَؤُلَاءِ pl. c. هَؤُلَاءِ

b) that هُنَا f. هُنَا pl. m. هُنَا, f. هُنَا.

Very rare هُنَا and هُنَا.

21 The interrogative pronoun (مَنْ) is مَنْ who? and مَن (also written مَنْ *môn*) مَا what?; interrogative adverb كَيْفَ how? and adjective أَيُّ, f. أَيُّ, pl. أَيُّ, which (man &c.)?

22 All the functions of the relative pronoun are discharged by هُوَ, هِيَ (H. هُوَ), generally alone, though frequently preceded by هَذَا, هُنَا, هُنَا; هُوَ every one that.

23 A set of possessive pronouns much used in later translations is compounded of هِ, an older form of هِ, the dative particle هِ, and the suffixes: هِ; هِ; هِ; هِ; هِ; هِ; هِ; هِ.

B. NOUN. (§§ 24—33.)

24 Substantive and Adjective. Nouns (مَنْ) are partly primitive (مَنْ, مَنْ, مَنْ, مَنْ), partly derivative (مَنْ, مَنْ, مَنْ). The latter class may be derived from verbs or from other substantives, and that in various ways. They may be composed simply of the consonants of the root with

one or more vowels, long or short, or may be formed by the doubling of a radical or by prefixing, inserting, or affixing one or more consonants.

Certain formations are employed as adjectives and participles or in particular significations.

The following list, in which the forms from strong stems are followed by those from weak stems, and the masculine by the feminine forms, does not profess to give more than the most frequently occurring nominal forms in Syriac.

1. With a short vowel:

a) qatl, qetl, qutl, or qtal, qtel, qtul¹: ܩܬܠܐ, ܩܬܠܐ; ܩܬܠܐ, ܩܬܠܐ; ܩܬܠܐ, ܩܬܠܐ; *a* in abs. and constr. states almost entirely confined to final gutturals and *r*: ܩܬܠܐ, ܩܬܠܐ; ܩܬܠܐ, ܩܬܠܐ; ܩܬܠܐ (acc. to Nestorian pronunciation *rēš*, acc. to the Jacobite *rīš*), ܩܬܠܐ; rarely with *ā* ܩܬܠܐ; ܩܬܠܐ, ܩܬܠܐ; ܩܬܠܐ, ܩܬܠܐ, but from ܩܬܠܐ st. cstr. ܩܬܠܐ; ܩܬܠܐ, ܩܬܠܐ; ܩܬܠܐ, ܩܬܠܐ.

The feminines of the strong form take the vowel with the first or the second radical as may most conduce to ease of pronunciation: ܩܬܠܐ, ܩܬܠܐ as well as ܩܬܠܐ, ܩܬܠܐ alongside of ܩܬܠܐ, ܩܬܠܐ (Q. because originally ܩܬܠܐ which was also in use), ܩܬܠܐ and

¹ Cf. Heb. ܩܬܠ and ܩܬܠ etc., ܩܬܠ and ܩܬܠ, ܩܬܠ and ܩܬܠ; Nest. ܩܬܠܐ, alongside usual ܩܬܠܐ.

ܐܘܪܘܢܐ; ܐܘܪܘܢܐ; ܐܘܪܘܢܐ, ܐܘܪܘܢܐ; ܐܘܪܘܢܐ, ܐܘܪܘܢܐ; ܐܘܪܘܢܐ,
ܐܘܪܘܢܐ.

b) With these, as a rule, coincide the forms with (originally) two short vowels (Hebr. Gr. § 25), since traces of the second vowel can only be detected here and there, where the second radical has *a* or the third R.; ܐܘܪܘܢܐ, ܐܘܪܘܢܐ; ܐܘܪܘܢܐ, ܐܘܪܘܢܐ; but ܐܘܪܘܢܐ, ܐܘܪܘܢܐ; adjective ܐܘܪܘܢܐ, ܐܘܪܘܢܐ (pronounced *haṭā*).

Feminines: ܐܘܪܘܢܐ, ܐܘܪܘܢܐ, ܐܘܪܘܢܐ, ܐܘܪܘܢܐ; ܐܘܪܘܢܐ,
ܐܘܪܘܢܐ (from ܐܘܪܘܢܐ).

2. With a long vowel:

a) after the first consonant:

α) qâṭal ܐܘܪܘܢܐ, ܐܘܪܘܢܐ; rare in Syriac.

β) qâṭel, the usual form of the active participle of the Qal, ܐܘܪܘܢܐ, ܐܘܪܘܢܐ; ܐܘܪܘܢܐ; ܐܘܪܘܢܐ; ܐܘܪܘܢܐ.

γ) qâṭōl, nomina agentis ܐܘܪܘܢܐ, ܐܘܪܘܢܐ.

b) after the second consonant:

α) qeṭâl: ܐܘܪܘܢܐ, ܐܘܪܘܢܐ; ܐܘܪܘܢܐ; ܐܘܪܘܢܐ, ܐܘܪܘܢܐ; ܐܘܪܘܢܐ; ܐܘܪܘܢܐ.

β) qaṭîl: the usual passive participle of the Qal: ܐܘܪܘܢܐ, ܐܘܪܘܢܐ, ܐܘܪܘܢܐ, ܐܘܪܘܢܐ, subst. ܐܘܪܘܢܐ; ܐܘܪܘܢܐ.

γ) qaṭûl, the Heb. passive part., rare in Syriac; ܐܘܪܘܢܐ, ܐܘܪܘܢܐ, ܐܘܪܘܢܐ.

3. With the middle radical doubled:

a) qaṭṭâl, qeṭṭâl intensive adjectives and nomina opificum: ܐܘܪܘܢܐ, ܐܘܪܘܢܐ; ܐܘܪܘܢܐ; ܐܘܪܘܢܐ; ܐܘܪܘܢܐ.

b) qatṭâl, nomina actionis II qatṭâḥ , qatṭâḥ , and colour names qatṭâḥ .

c) qatṭîl, very many adjectives qatṭîl , qatṭîl , qatṭîl , qatṭîl , and part. perf. qatṭîl , qatṭîl .

d) qattul qattul , qattul , qattul .

4. With formative additions:

a) with preformatives:

1) with *m*:

α) the infinitives,

β) the participles of the derived stems,

γ) many substantives mattal , mattal ; mattal , mattal , mattal ; with long vowel in the stem mattal ; mattal , mattal , mattal ; with long vowel in the preformative mattal ¹, cf. mattal , H. מקור.

2) with *t*, derived from III and V mattal , mattal , mattal ; very many feminines mattal , mattal , mattal ².

b) With affirmatives:

1) with *ān* for substantives mattal , mattal , mattal , especially from stems mattal ; it is also the favourite

¹ Acc. to Lagarde GGA. 1884, 278 because = mattal for mattal , from a stem corresponding to the Arabic mattal .

² With *y* a few (foreign?) names of animals and plants (N. 127, 2); with *n* mattal , a few biblical proper names commencing in Hebrew with *y* mattal , mattal ; on Nimrod *v.* Lag. Arm. St. p. 112.

termination for the formation of nomina agentis from the derived participles and from adjectives, in which a fem. *t* has often been preserved or, in cases, inserted
 𐤊𐤍𐤏𐤃, 𐤊𐤍𐤏𐤃, 𐤊𐤍𐤏𐤃¹.

NOTE. Besides *ān* also *ōn*: 𐤊𐤍𐤏𐤃, 𐤊𐤍𐤏𐤃 (Loan-words?) see Lagarde GGN. 1882, 400/404; Rahlfs, BH zu den salomonischen Schriften Leipz. 1887, N LCBl. 87, 25, 851.

ōn is the usual diminutive ending 𐤊𐤍𐤏𐤃, more rarely *os* 𐤊𐤍𐤏𐤃; or both combined.

2) *āy* for derived adjectives, 𐤊𐤍𐤏𐤃 f. 𐤊𐤍𐤏𐤃, pl. 𐤊𐤍𐤏𐤃.

1) and 2) may be combined *ānāy*, 𐤊𐤍𐤏𐤃, 𐤊𐤍𐤏𐤃.

3) *ī*, f. *īth*; 𐤊𐤍𐤏𐤃, 𐤊𐤍𐤏𐤃. Masculine abstract substantives with *y* (𐤃) are also formed from verbs 𐤊𐤍𐤏𐤃, 𐤊𐤍𐤏𐤃, 𐤊𐤍𐤏𐤃, of which a st. abs. apparently does not occur.

4) Feminine abstract nouns in *uth* 𐤃, st. cstr. 𐤃, st. emph. 𐤃 𐤊𐤍𐤏𐤃, specially frequent in scientific terminology.

Forms with more than three radicals are not unfrequent, but they are too irregular to be properly classified. A few rare examples of compound words are to be met with, as 𐤊𐤍𐤏𐤃 foundation, 𐤊𐤍𐤏𐤃 enemy; one or two with 𐤃, 𐤃, none with 𐤃 and 𐤃;

¹ GH., ZDMG. 32, 755.

Greek words and proper names have found their way into Syriac in great numbers.

c) On the vocalisation of the feminines see § 18 and GH., ZDMG. 32, 750.

As regards the two genders, the usage is essentially the same as in Hebrew. A considerable number are common gender (D. 269, N. 87). Among feminines without the feminine termination are the names of members of the body occurring in pairs, names of places and materials (D. 268, N. 84), and the numbers from 3—10; *e. g.* ܢܥܦ, ܐܘܘܢ, ܥܘܒܝܢ, ܠܘܘܢ.

The dual has left a trace of itself only in ܥܘܒܝܢ 2, 27 ܥܘܒܝܢ 200 and ܥܘܒܝܢ.

The plural has two terminations, m. ܐܘܢ, f. ܐܘܢܐ; 28 ܐܘܢܐ, ܐܘܢܐ; ܥܘܒܝܢܐ, ܥܘܒܝܢܐ. Masculines from ܐܘܢ stems^a ending in the sing. in *e* take ܐܘܢܐ, feminines in *o* and ܐܘܢܐ take ܐܘܢܐ and ܐܘܢܐ; ܥܘܒܝܢܐ, ܥܘܒܝܢܐ; ܥܘܒܝܢܐ, ܥܘܒܝܢܐ; ܥܘܒܝܢܐ, ܥܘܒܝܢܐ.

Many nouns with a masculine form in the singular *b* take the feminine termination in the plural; ܥܘܒܝܢܐ bed, pl. ܥܘܒܝܢܐ; ܥܘܒܝܢܐ place, ܥܘܒܝܢܐ, ܥܘܒܝܢܐ physician, ܥܘܒܝܢܐ; *vice versa* many feminines take the masculine plural, *e. g.* ܥܘܒܝܢܐ, ܥܘܒܝܢܐ word; pl. ܥܘܒܝܢܐ *mellin*; ܥܘܒܝܢܐ, ܥܘܒܝܢܐ week, ܥܘܒܝܢܐ; ܥܘܒܝܢܐ cubit, ܥܘܒܝܢܐ; ܥܘܒܝܢܐ, ܥܘܒܝܢܐ cave, ܥܘܒܝܢܐ. A few have both forms in the plural: ܥܘܒܝܢܐ father, *v.* § 32, ܥܘܒܝܢܐ horn, ܥܘܒܝܢܐ and ܥܘܒܝܢܐ; ܥܘܒܝܢܐ hand, ܥܘܒܝܢܐ and

may add, has become so common that it frequently stands where determination is not implied, and in many cases is the only form in use.

The following table gives a summary of the various *c* classes of nouns and their inflexion:

		Sing.		Plur.		
		st. abs. and estr.	st. emph.	st. abs.	st. estr.	st. emph.
I	a	مَلِكٌ king	مَلِكًا	مَلِكًا	مَلِكًا	مَلِكًا
	b	رِجْلٌ foot	رِجْلًا	رِجْلًا	رِجْلًا	رِجْلًا
	c	مِحْرَابٌ sanctuary	مِحْرَابًا	مِحْرَابًا	مِحْرَابًا	مِحْرَابًا
	d	وَلَدٌ child	وَلَدًا	وَلَدًا	وَلَدًا	وَلَدًا
	e	يَوْمٌ day	يَوْمًا	يَوْمًا	يَوْمًا	يَوْمًا
	f	عَيْنٌ eye	عَيْنًا	عَيْنًا	عَيْنًا	عَيْنًا
	g	بَحْرٌ sea	بَحْرًا	بَحْرًا	بَحْرًا	بَحْرًا
	h	سَكَنٌ rest	سَكَنًا	سَكَنًا	سَكَنًا	سَكَنًا
II	a	عِلْمٌ eternity	عِلْمًا	عِلْمًا	عِلْمًا	عِلْمًا
	b	شَهِيدٌ witness	شَهِيدًا	شَهِيدًا	شَهِيدًا	شَهِيدًا
III	a	مَعْرَافَةٌ banquet	مَعْرَافَةً	مَعْرَافَةً	مَعْرَافَةً	مَعْرَافَةً
	b	رُؤْيَا vision	رُؤْيَا	رُؤْيَا	رُؤْيَا	رُؤْيَا

There is little to add by way of detail:

a) Class I comprises the nouns with one short vowel, from which those with (originally) two short vowels (§ 25 1 *b*) can no longer be distinguished. From *e* and *a* of the shorter form, it is impossible to infer the vowel of the longer form: رِجْلٌ; رِجْلًا; مَلِكٌ; مَلِكًا; مَلِكًا; مَلِكًا.

b) Like ܕܡܐ is inflected the diminutive ܕܡܐܘܬܐ st. cstr. ܕܡܐܘܬܐ ; ܕܡܐܘܬܐ takes ܕܡܐܘܬܐ ; from ܕܡܐܘܬܐ reason and ܕܡܐܘܬܐ colour the W. Syrians form ܕܡܐܘܬܐ and ܕܡܐܘܬܐ .

c) Nouns from ܕܡܐ stems repeat the consonant only in the plur. of ܕܡܐܘܬܐ people and ܕܡܐܘܬܐ sea.

d) The part. of verbs ܕܡܐ deserves special attention The active is ܕܡܐܘܬܐ , ܕܡܐܘܬܐ , ܕܡܐܘܬܐ ; the passive ܕܡܐܘܬܐ , ܕܡܐܘܬܐ , ܕܡܐܘܬܐ , ܕܡܐܘܬܐ .

d Peculiar are certain masculine plurals with *ân* inserted, with which Phœnician and Assyrian may be compared, such as ܕܡܐܘܬܐ ruler ܕܡܐܘܬܐ , ܕܡܐܘܬܐ great, with reduplication ܕܡܐܘܬܐ ; see the list in N. 74.

30 The Feminine. The rarely occurring stat. abs. ends
 a in the sing. in *â*, like the emph. state of the masc., the constr. in *-t 2*, the emph. in *t + â 2*.

	Sing.			Plur.		
	st. abs.	cstr.	emph.	abs.	cstr.	emph.
I	ܕܡܐܘܬܐ city	ܕܡܐܘܬܐ	ܕܡܐܘܬܐ	ܕܡܐܘܬܐ	ܕܡܐܘܬܐ	ܕܡܐܘܬܐ
II	ܕܡܐܘܬܐ widow	ܕܡܐܘܬܐ	ܕܡܐܘܬܐ	ܕܡܐܘܬܐ	ܕܡܐܘܬܐ	ܕܡܐܘܬܐ
III	a ܕܡܐܘܬܐ companion (f.)	—	ܕܡܐܘܬܐ	ܕܡܐܘܬܐ	—	—
	b ܕܡܐܘܬܐ calf	—	ܕܡܐܘܬܐ	ܕܡܐܘܬܐ	—	—
	c ܕܡܐܘܬܐ knowledge	—	ܕܡܐܘܬܐ	ܕܡܐܘܬܐ	—	—
	d ܕܡܐܘܬܐ maiden	—	ܕܡܐܘܬܐ	ܕܡܐܘܬܐ	—	—
	e ܕܡܐܘܬܐ joy	—	ܕܡܐܘܬܐ	ܕܡܐܘܬܐ	—	—
IV	ܕܡܐܘܬܐ kingdom	ܕܡܐܘܬܐ	ܕܡܐܘܬܐ	ܕܡܐܘܬܐ	—	—

		Sing.			Plur.		
		st. abs.	cstr.	emph.	abs.	cstr.	emph.
V	{ a	صَاحِبَةٌ image	صَاحِبَاتٌ	صَاحِبَاتٌ	صَاحِبَاتٌ	—	صَاحِبَاتٌ
	{ b	رَقْدَةٌ request	—	رَقْدَاتٌ	رَقْدَاتٌ	—	—
	{ c	صَبْرٌ creation	صَبْرٌ	صَبْرٌ	صَبْرٌ	—	—
VI		صَائِبَةٌ part	صَائِبَاتٌ	صَائِبَاتٌ	صَائِبَاتٌ	صَائِبَاتٌ	صَائِبَاتٌ

NOTE 1. Class I suffers no change because the last syllable begins with a consonant.

2. Class II, on account of the two consonants, requires sometimes *a* as |صَائِبَاتٌ|, sometimes *e* as |صَائِبَاتٌ|, |صَائِبَاتٌ| request—in this respect, however, the eastern pronunciation is often at variance with the western—sometimes *u* as in |صَائِبَاتٌ| (does it occur?) |صَائِبَاتٌ|. For the uncertainty as regards Q. and R. of the |صَائِبَاتٌ|, see above.

3. Class III comprises the segolate feminines with the change in the position of the vowel mentioned in § 18. To this class belong also the forms under V and VI from |صَائِبَاتٌ| stems, which must not be confounded with those of class IV.

4. For the double plural of certain substantives *v.* § 28 *b*; to these add |صَائِبَاتٌ|, |صَائِبَاتٌ|, |صَائِبَاتٌ| and |صَائِبَاتٌ|. |صَائِبَاتٌ| sign, |صَائِبَاتٌ|; |صَائِبَاتٌ|, |صَائِبَاتٌ|; |صَائِبَاتٌ| hundred |صَائِبَاتٌ| have only the feminine form. |صَائِبَاتٌ| takes |صَائِبَاتٌ|.

5. Adjectives in |صَائِبَاتٌ| form the feminine in |صَائِبَاتٌ|: |صَائِبَاتٌ|, |صَائِبَاتٌ|, pl. |صَائِبَاتٌ|; those in |صَائِبَاتٌ|, |صَائِبَاتٌ|, on the other hand, take |صَائِبَاتٌ|, pl. |صَائِبَاتٌ|: |صَائِبَاتٌ|, |صَائِبَاتٌ|, |صَائِبَاتٌ|.

¹ On |صَائِبَاتٌ| s. Philippi, ZDMG. 40, 650; de Lagarde, Mitt. 2, 358 f., κασύτας = |صَائِبَاتٌ|.

Nestle, Syr. Gramm.

31 The appending of the suffixes presents little difficulty. The singular forms given in § 23 (with $\text{و}^{\text{ب}}$) when joined to the plural of nouns become $\text{ت}^{\text{ب}}$; $\text{ن}^{\text{ب}}$, $\text{م}^{\text{ب}}$; $\text{س}^{\text{ب}}$, $\text{ا}^{\text{ب}}$; $\text{ف}^{\text{ب}}$; $\text{ك}^{\text{ب}}$, $\text{ل}^{\text{ب}}$; $\text{ح}^{\text{ب}}$, $\text{ع}^{\text{ب}}$.

b With the suffixes the noun generally assumes the form of the st. emph., dropping the terminations \bar{a} and \bar{e} ; no change occurs except where ease of pronunciation demands the insertion or restoration of a vowel, or a change in its position, especially before the vowelless and consonantal suffixes ب ; $\text{ص}^{\text{ب}}$, $\text{ح}^{\text{ب}}$; $\text{س}^{\text{ب}}$, $\text{ل}^{\text{ب}}$. In the case of the masculines, in the above paradigms *e. g.*, the position of the vowel is shifted only in $\text{ك}^{\text{ب}}$ compared with $\text{ك}^{\text{ب}}$. Insertion in $\text{ك}^{\text{ب}}$, $\text{ك}^{\text{ب}}$; similarly in $\text{ك}^{\text{ب}}$, $\text{ك}^{\text{ب}}$ alongside of $\text{ك}^{\text{ب}}$, $\text{ك}^{\text{ب}}$; in $\text{ك}^{\text{ب}}$ and $\text{ك}^{\text{ب}}$ my burden from $\text{ك}^{\text{ب}}$, $\text{ك}^{\text{ب}}$, $\text{ك}^{\text{ب}}$ etc.

c Nouns from ج stems form with the suffix of the first person $\text{ج}^{\text{ب}}$, $\text{ج}^{\text{ب}}$, $\text{ج}^{\text{ب}}$, $\text{ج}^{\text{ب}}$, which the Jacobites pronounce $\text{ج}^{\text{ب}}$ *gabī*, *šelī*, the Nestorians *gab^h*, *šel*; with $\text{س}^{\text{ب}}$ and $\text{ج}^{\text{ب}}$: $\text{ج}^{\text{ب}}$, $\text{ج}^{\text{ب}}$, $\text{ج}^{\text{ب}}$; so also $\text{ج}^{\text{ب}}$, but Nest. $\text{ج}^{\text{ب}}$, because in the st. abs. $\text{ج}^{\text{ب}}$, which is, at the same time, the form with the suffix of the 1 pers.; in the same way $\text{ج}^{\text{ب}}$.

In the plural of these words the radical y is sometimes dropped and sometimes retained, $\text{ج}^{\text{ب}}$ and $\text{ج}^{\text{ب}}$, $\text{ج}^{\text{ب}}$ and $\text{ج}^{\text{ب}}$; with sub-

stantives, as distinguished from adjectives and participles, it seems to be more frequently dropped: *صَلَّتْ*, *صَلَّتْص*.

Of the feminines those ending in *ūt*, *īt*, *āt* always *d* remain unchanged, as do the rest always before the vocalic suffixes, frequently also before *ا*, while they generally insert a helping-vowel before the 2 and 3 plur.; in this case they assume the same form as in the st. constr. Thus we find alongside of each other *صَلَّاتٌ*, *صَلَّاتِ*, *صَلَّاتِي*, and *صَلَّاتِي*, *صَلَّاتِي*, *صَلَّاتِي*; so *صَلَّاتِي*, *صَلَّاتِي*, *صَلَّاتِي* alongside of *صَلَّاتِي*, *صَلَّاتِي*, *صَلَّاتِي*; *صَلَّاتِي* alongside of *صَلَّاتِي*. Cf. also *صَلَّاتِي* my maid, but *صَلَّاتِي* my daughter.

More or less irregular in their formation are a 32 number of substantives, of which the following are the most important.

أَبٌ father, wanting (acc. to BH) in abs. and const., with suff. 1 p. *أَبِي*, before the others *أَبِي*, thus *أَبِي*, *أَبِي*; in the pl. *أَبَاءٌ*, *أَبَاءٌ* and, metaphorically, *أَبَاءٌ*, *أَبَاءٌ*, then pronounced *abbā*.

أَخٌ brother, with suff. like *أَبِي*, pl. *أَخَاءٌ*; in the same way *سَدٌّ*, *سَدٌّ* father-in-law, with suff. of 1 p. *سَدِّي*, before other suff. *سَدِّي*, pl. *سَدِّي*.

أُخْتُ sister, pl. *أَخْتِي*, *أَخْتِي*.

آخَرٌ another, f. *آخَرَةٌ*, pl. *آخَرُونَ*, f. *آخَرَاتٌ*.

אִמָּה mother, אִמָּה, אִמָּה, pl. אִמָּהוֹת.

אִמָּה maid, pl. אִמָּהוֹת.

אִמָּה or אִמָּה¹ (pronounce 'att^eth^a, at^a) woman, cstr. אִמָּה, pl. אִמָּה, אִמָּה.

בַּיִת house, בַּיִת, contracted בַּיִת, pl. בַּיִת, אִבְיָת (note Q.).

בֶּן son, בֶּן, בֶּן, בֶּן, בֶּן, בֶּן, pl. בָּנִים, בָּנִים, בָּנִים.

בַּת daughter, cstr. בַּת, בַּת, but בַּת, pl. בָּנוֹת, בָּנוֹת.

אֲדֹנָי lord, cstr. אֲדֹנָי; א discarded before suff., thus אֲדֹנָי, אֲדֹנָי, אֲדֹנָי (1 Cor. 16, 21), pl. אֲדֹנָי and אֲדֹנָי, אֲדֹנָי or אֲדֹנָי, fem אֲדֹנָי (Μαρθα, Q.).

מַיִם water, מַיִם, מַיִם, bef. suffixes with or without א, אֲדֹנָי or אֲדֹנָי.

עָרִים city, abs. עָרִים, cstr. עָרִים; pl. עָרִים, עָרִים.

- 33 The Numerals. The cardinals (אֲדֹנָי simple)
^a from 1 to 10 have separate forms for both genders, and, as in the other Semitic languages, in the case of the numbers 3 to 10, the feminine forms are used with masculine substantives and *vice versâ*. They are placed in apposition sometimes before—the more usual position—sometimes after the object numbered.

¹ In inscriptions also אֲדֹנָי ZDMG. 36, 147.

masc.		1	سِبْرٌ	2	زَوْجٌ	3	ثَلَاثَةٌ	4	أَرْبَعَةٌ	5	خَمْسَةٌ
fem.			سِبْرًا		زَوْجَةً		ثَلَاثَةً		أَرْبَعَةً		خَمْسَةً
masc.			إِثْنَانٌ	7	سَبْعَةٌ	8	ثَمَانِيَةٌ	9	تِسْعَةٌ	10	عَشْرَةٌ
fem.		6	إِثْنَانًا		سَبْعَةً		ثَمَانِيَةً		تِسْعَةً		عَشْرَةً

To form the numbers from 11 to 19 عَشْرَةٌ is added *b* for the masculine, عَشْرَةً for the feminine, to a shortened form of the units.

masc.		11	سِبْرٌ عَشْرَةٌ	12	زَوْجٌ عَشْرَةٌ	13	ثَلَاثَةٌ عَشْرَةٌ		
fem.			سِبْرًا عَشْرَةً		زَوْجَةً عَشْرَةً		ثَلَاثَةً عَشْرَةً		
masc.			أَرْبَعَةٌ عَشْرَةٌ		سَبْعَةٌ عَشْرَةٌ		ثَمَانِيَةٌ عَشْرَةٌ		
masc.	14		أَرْبَعَةٌ عَشْرَةٌ	15		سَبْعَةٌ عَشْرَةٌ	16		ثَمَانِيَةٌ عَشْرَةٌ
fem.			أَرْبَعَةً عَشْرَةً			سَبْعَةً عَشْرَةً			ثَمَانِيَةً عَشْرَةً
masc.			تِسْعَةٌ عَشْرَةٌ			عَشْرَةٌ عَشْرَةٌ			عَشْرَةٌ عَشْرَةٌ
masc.	17		تِسْعَةٌ عَشْرَةٌ	18		عَشْرَةٌ عَشْرَةٌ	19		عَشْرَةٌ عَشْرَةٌ
fem.			تِسْعَةً عَشْرَةً			عَشْرَةً عَشْرَةً			عَشْرَةً عَشْرَةً

Several variations are found in the orthography, especially of the feminine; *e. g.* عَشْرَةً is often wanting over عَشْرَةٌ of عَشْرَةٌ .

The tens are the plural forms of the units, (including عَشْرَةٌ) and are of the common gender. عَشْرَةٌ عَشْرَةٌ 20, $\text{عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ}$ 30, $\text{عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ}$ 40, $\text{عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ}$ 50, $\text{عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ}$ 60, $\text{عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ}$ 70, $\text{عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ}$, also written $\text{عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ}$ 80, $\text{عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ عَشْرَةٌ}$ 90.

They are joined to the units in such a way that the larger number is placed first, followed by the

smaller, which shows the gender and is always accompanied by *o*, e. g. سَوَاوَاتٍ and سَوَاوَاتٍ . The object numbered is generally placed after in the absolute plural.

d The remaining cardinal numbers are used as proper substantives.

مِائَةٌ 100, in st. emph. مِائَةٌ =Fr. *une centaine* (pl. مِائَاتٌ) مِائَتَانِ (dual!) 200, مِائَاتٌ 300, أَرْبَعُمِائَاتٌ 400, مِائَاتٌ 500 &c.; أَلْفٌ , emph. أَلْفٌ 1000, أَلْفَانِ 2000, ثَلَاثُ أَلْفٍ 3000, أَرْبَعُ أَلْفٍ 4000 &c.; (خَمْسُ أَلْفٍ 10000; خَمْسُونَ أَلْفًا 50000).

e The numbers from 2 to 10 receive the determination by means of suffixes, which occasion certain changes in the form: أَنْتُمَا you two, أَنْتُمَا they two, أَنْتُمَا ; أَنْتُمَا (with anomalous Q.) &c.

f The ordinal numbers (أَوَّلٌ , ثَانِيٌ) are formed by the ending ِيٌّ .

	masc.	fem.		masc.	fem.
1.	أَوَّلٌ	أَوَّلَةٌ	6.	سَادِسٌ	سَادِسَةٌ
2.	ثَانِيٌ ¹	ثَانِيَةٌ	7.	سَابِعٌ	سَابِعَةٌ
3.	ثَلَاثِيٌّ	ثَلَاثِيَّةٌ	8.	أَرْبَعِيٌّ	أَرْبَعِيَّةٌ
4.	أَخْرَبِيٌّ	أَخْرَبِيَّةٌ	9.	أَخْرَبِيٌّ	أَخْرَبِيَّةٌ
5.	أَخْرَبِيٌّ	أَخْرَبِيَّةٌ	10.	عَشْرِيٌّ	عَشْرِيَّةٌ

¹ Rarely أَوَّلِيٌّ .

struction as a third tense, which they named ܘܠܝܢܝܢܐ ܠܝܢܝܢܐ (present, in addition to ܘܠܝܢܝܢܐ ܠܝܢܝܢܐ past and ܘܠܝܢܝܢܐ ܠܝܢܝܢܐ future).

35 The Syriac conjugations or stems may be most conveniently arranged in three groups of two, in all six conjugations. These are: the simple stem, the intensive stem, and the causative stem, each with its corresponding reflexive or passive, as represented in the usual paradigm:

1. Peal ܘܠܝܢܝܢܐ and Ethpeel ܘܠܝܢܝܢܐ
2. Pael ܘܠܝܢܝܢܐ and Ethpaal ܘܠܝܢܝܢܐ
3. Aphel ܘܠܝܢܝܢܐ and Ettafal ܘܠܝܢܝܢܐ

To these we must add a few other formations, *e. g.* a second causative form, the Šaphel and its reflexive, Eštaphal (Aethiop. Gram. § 43), in some cases a Paiel or Pael (Aeth. Gr. § 40) and other quadriliteral forms.

36 The inflectional endings are:

a) in the perfect:

	1	2 f.	2 m.	3 f.	3 m.
Sing.	ܠܝܢܝܢܐ	ܘܠܝܢܝܢܐ	ܠܝܢܝܢܐ	ܠܝܢܝܢܐ	—
Plur.	(ܠܝܢܝܢܐ)	ܘܠܝܢܝܢܐ	ܘܠܝܢܝܢܐ	(ܠܝܢܝܢܐ)	(ܠܝܢܝܢܐ)

b) in the imperfect:

Sing.	—ܝ	ܘܠܝܢܝܢܐ	—ܝ	—ܝ	—ܝ
Plur.	—ܝ	ܘܠܝܢܝܢܐ	ܘܠܝܢܝܢܐ	ܘܠܝܢܝܢܐ	ܘܠܝܢܝܢܐ

c) in the imperative:

Plur.		Sing.	
f.	m.	f.	m.
(←̂) —	(←̂)° —	—	—

NOTE. Where longer and shorter endings are found side by side, the former are to be regarded as secondary or derived.¹

The Syrians distinguish two moods (←̂ or ←̂, 37 also ←̂), the indicative (←̂) and imperative^a (←̂). The jussive², and the apocopated and emphatic forms of Arabic are wanting; the infinitive and the participle (←̂ ←̂, ←̂ ←̂) belong rather to the Noun.

The strong verbs are called by the Syrians ←̂, *b* the weak ←̂.

Verbs of the simple stem are either transitive 38 (←̂), or intransitive (←̂); the latter have^a generally *e* in the perfect ←̂, fear, ←̂ be pregnant; in some cases the vowel varies according to the signification: ←̂ lay waste, ←̂ be waste; in other cases there is no change: ←̂ vertere and se vertere, ←̂ part and go apart.

There is no reflexive with *n*, corresponding to the *b* Hebr. Niphal. The significations of the derived stems

¹ GH, ZDMG. 32, 757.

² Are traces of it to be found Jer. 10, 11 and in the inscription of Teima 11 (←̂—not ←̂)? Berl. Sitz. Ber. 84, 817. 87, 448.

present the same variety as in Hebrew; thus the Pael is frequentative, intensive, causative &c., while the reflexive takes the place of the passive, which is wanting.

c) Forms with more than three radicals are derived to a large extent from nouns; even words like ܐܘܪܝܢܐ , ܐܘܪܝܢܐ , ܐܘܪܝܢܐܐܘܪܝܢܐ are invented by the theologians and cited by the grammarians.

For Paradigm see following page.

NOTES a) ܐܘܪܝܢܐ is more suitable for a model than ܐܘܪܝܢܐ or ܐܘܪܝܢܐܐܘܪܝܢܐ on account of R. and Q.

b) In the MSS. the silent endings ܐ and ܐܘ —the latter especially—in the plural of the perfect and in the imperative are frequently omitted. For proofs that they were once audible see note to § 16 e and compare Mk. 5, 41. ܩܘܪܝܢܐܐܘܪܝܢܐ (cod. AD), with ܩܘܪܝܢܐ (N BC). On the longer forms in ܩܘܪܝܢܐ , ܩܘܪܝܢܐܐ , and ܩܘܪܝܢܐܐܘܪܝܢܐ of the 1 pers. *v.* § 36 note.

c) Intransitive verbs with *e* retain their vowel (so in Arab. but not in Hebr. 54^b and Aeth. 56). ܩܘܪܝܢܐܐܘܪܝܢܐ Job 7, 5. 30, 30 is cited by the grammarians as solitary example of an intrans. perfect med. *o*; acc. to N also ܩܘܪܝܢܐܐܘܪܝܢܐ (but Q., *v.* D p. 225 n. 1).

d) In the impf. and imper. the intransitive have usually *a*, which is treated quite as the *u* of the paradigm ܩܘܪܝܢܐܐܘܪܝܢܐ ; but ܩܘܪܝܢܐܐܘܪܝܢܐ , $\text{ܩܘܪܝܢܐܐܘܪܝܢܐܐܘܪܝܢܐ}$; not many have *e* as: ܩܘܪܝܢܐܐܘܪܝܢܐ sell and ܩܘܪܝܢܐܐܘܪܝܢܐ make, ܩܘܪܝܢܐܐܘܪܝܢܐ and ܩܘܪܝܢܐܐܘܪܝܢܐ , with a few ܩܘܪܝܢܐܐܘܪܝܢܐ *v.* § 42.

e) The eastern Syrians write ܐܘܪܝܢܐ *i. e.* ܐܘܪܝܢܐ not ܐܘܪܝܢܐ in the pf. ܐܘܪܝܢܐܐܘܪܝܢܐ , impf. and imp. ܐܘܪܝܢܐܐܘܪܝܢܐ , ܐܘܪܝܢܐܐܘܪܝܢܐ ; ܐܘܪܝܢܐ *u*, on the other hand, in ܐܘܪܝܢܐܐܘܪܝܢܐ , ܐܘܪܝܢܐܐܘܪܝܢܐ (*v.* ܐܘܪܝܢܐ and p. 10); the prefix of the impf. they point with ܐܘܪܝܢܐ (ܐܘܪܝܢܐ , later ܐܘܪܝܢܐ).

Strong Verb.

Purular. Perfect. Singular.

1 c.	2 f.	2 m.	3 f.	3 m.	1 c.	2 f.	2 m.	3 f.	3 m.	
فعل	فعلت	فعل	فعلت	فعلت	فعل	فعلت	فعل	فعلت	فعلت	Peal
فعل	فعلت	فعل	فعلت	فعلت	فعل	فعلت	فعل	فعلت	فعلت	Pael
فعل	فعلت	فعل	فعلت	فعلت	فعل	فعلت	فعل	فعلت	فعلت	Aphel

Imperfect.

فعل	فعلت	فعل	فعلت	فعلت	فعل	فعلت	فعل	فعلت	فعلت	Peal
فعل	فعلت	فعل	فعلت	فعلت	فعل	فعلت	فعل	فعلت	فعلت	Pael
فعل	فعلت	فعل	فعلت	فعلت	فعل	فعلت	فعل	فعلت	فعلت	Aphel

Imperative.

Participle.		Infinitive.		Plural.		Singular.		
passive.		active.		f.		m.		
فعل	فعلت	فعل	فعلت	فعلت	فعلت	فعلت	فعلت	Peal
فعل	فعلت	فعل	فعلت	فعلت	فعلت	فعلت	فعلت	Pael
فعل	فعلت	فعل	فعلت	فعلت	فعلت	فعلت	فعلت	Aphel

Strong Verb with Suffixes.

Perfect.

Peal.	1 pers.	2 m.	2 f.	3 m.	3 f.	1 plur.	2 m.
3 m.	كَلِمًا	كَلِمًا	كَلِمًا	كَلِمًا	كَلِمًا	كَلِمًا	كَلِمًا
3 f.	كَلِمًا	كَلِمًا	كَلِمًا	كَلِمًا	كَلِمًا	كَلِمًا	كَلِمًا
2 m.	كَلِمًا	—	—	كَلِمًا	كَلِمًا	—	—
2 f.	كَلِمًا	—	—	كَلِمًا	كَلِمًا	—	—
1	—	كَلِمًا	كَلِمًا	كَلِمًا	كَلِمًا	—	كَلِمًا
Plur.							
3 m.	كَلِمًا	كَلِمًا	كَلِمًا	كَلِمًا	كَلِمًا	كَلِمًا	كَلِمًا
3 f.	كَلِمًا	كَلِمًا	كَلِمًا	كَلِمًا	كَلِمًا	كَلِمًا	كَلِمًا
2 m.	كَلِمًا	—	—	كَلِمًا	كَلِمًا	—	—
2 f.	كَلِمًا	—	—	كَلِمًا	كَلِمًا	—	—
1	—	كَلِمًا	كَلِمًا	كَلِمًا	كَلِمًا	—	كَلِمًا

f) The formation of 3 m. sg. impf. by *n* instead of *y* (hence always=1 pl.) distinguishes the Syriac of Edessa together with the Mandaean not only from Hebr., Arab., Ethiop. and Phœn., but also from the western dialects of Palmyr., Aramaic-Palest., Samarit., Nabat. Whether there is any analogy between it and the forms of the impf. with *b* in biblical Aramaic and in Talmudic is doubtful (cf. D § 181, Kautzsch, Bibl. Aram. § 47).

g) For Q. of the first radical in the 1 impf. Pael, and of the third in the part. *v.* § 8 A.5. As exceptions to the latter we find cited ܩܘܢܝܢܐ , ܩܘܢܝܢܐ , ܩܘܢܝܢܐ , ܩܘܢܝܢܐ . It is to be observed, further, that when the tone is thrown forward the passive participles of Pael and Aphel are not to be distinguished from the participles active. On the union of the participle with the pronoun and the ensuing contractions, see § 19 *a*.

h) Pael and Aphel present no difficulty. ܩܘܢܝܢܐ find may be regarded as Peal with prosthetic *q* or as Afel with *e* for *a*, cf. ܩܘܢܝܢܐ and ܩܘܢܝܢܐ , *m* in ܩܘܢܝܢܐ and ܩܘܢܝܢܐ in Daniel.

i) No confusion can arise between the reflexive or passive forms of the simple stem and those of the intensive, that is, between Ethpeel (ܩܘܢܝܢܐ , with the diacritical point ܩܘܢܝܢܐ) and Ethpaal (ܩܘܢܝܢܐ , ܩܘܢܝܢܐ) if the second or third radical is one of the ܩܘܢܝܢܐ . In other cases, the 3 f. and 1 sg. of the perf., the 2 f. sg. and the 3 and 2 pl. of the imperf. and generally the imperative are written alike, so that ܩܘܢܝܢܐ , ܩܘܢܝܢܐ may be read either as *et^hqatlat^h*, *et^hqatlet^h* of the simple stem, or as *et^hqattelat^h*, *et^hqattelet^h* of the intensive. When the vowel of the imper. is thrown back, however, we can distinguish between ܩܘܢܝܢܐ of the simple, and ܩܘܢܝܢܐ of the intensive stem. The Eastern Syrians give the latter form a second vowel on account of the doubling and conse-

quently do not distinguish it from the perfect. The W. Syrians do the same in cases like ܘܡܘܪܐܝܢ . In printed texts the diacritical point developed into a diacritical line over (Ethpaal) and under (Ethpeel) the middle radical.

k) The Ethpeel often takes the place of the Ettaphal (ܘܡܘܪܐܝܢ); in the 3 f. and 2 m. and f. impf. of the latter only two *t*'s are written ܘܡܘܪܐܝܢ ; it is, however, like the Eštaphal, comparatively rare.

The strong verb with suffixes.

39

Notes on the paradigm (pp. 44—45).

a) One or two of the forms are found only in the works of Syrian grammarians; the suff. 2 f. pl. is omitted, since it is treated exactly like the masc.; ܘܡܘܪܐܝܢ and ܘܡܘܪܐܝܢ serve as suffixes of the 3 pl.

b) In the perfect the 3 f. sg. is distinguished from the 1 sg. with suffixes of the 2 and 3 pers. only by the R. of the ܘܡܘܪܐܝܢ ; from the 2 m. with 1 pers. by R. and the difference of vowel.

In the 3 pl. suffixes are also appended to the lengthened forms ܘܡܘܪܐܝܢ , ܘܡܘܪܐܝܢ &c., which others point as ܘܡܘܪܐܝܢ ; cf. in the imperative ܘܡܘܪܐܝܢ alongside of ܘܡܘܪܐܝܢ .

d) When the impf. represents the imper., it takes the suffixes of the latter, hence the 2 impf. often in ordinary cases ܘܡܘܪܐܝܢ .

e) For ܘܡܘܪܐܝܢ and ܘܡܘܪܐܝܢ we find, especially in the dialect of the Peshittā, ܘܡܘܪܐܝܢ , ܘܡܘܪܐܝܢ , ܘܡܘܪܐܝܢ ; the form (ܘܡܘܪܐܝܢ) is also found in some instances with the inf., which, with the exception of the suff. of the 1 pers., is otherwise treated like a noun (ܘܡܘܪܐܝܢ).

f) Pael, Aphel and the derived stems append their suffixes after the analogy of the Peal. In the m. sg. and in the lengthened plural forms, the imper. Pael frequently retains the vowel of the

ܐܘܩܘܘܢ, and *e* in the perf. Peal and in Ethpeel, ܐܘܩܘܢ, ܐܘܩܘܢ, ܐܘܩܘܢ &c.; in a few perfects *a* is written by the E. Syrians for *e*, as ܐܘܩܘܢ for ܐܘܩܘܢ &c.

The E. Syrians further distinguish the perfect ܐܘܩܘܢ from the imperative ܐܘܩܘܢ.

After the preformative, ܐ quiesces in *e* when the *b* vowel of the second radical is *o*, in *i* when it is *a*: ܐܘܩܘܢ, ܐܘܩܘܢ; ܐܘܩܘܢ, ܐܘܩܘܢ; the follg. have *o*: ܐܘܩܘܢ, ܐܘܩܘܢ, ܐܘܩܘܢ, ܐܘܩܘܢ; the follg. *a*: ܐܘܩܘܢ, ܐܘܩܘܢ, ܐܘܩܘܢ. Only one ܐ is written in the first pers. of the imperf. ܐܘܩܘܢ, so in the Pael ܐܘܩܘܢ.

In the Pael ܐ in Western Syriac gives up its *e* vowel to the preformative, according to §§ 16. 17, and is thereafter frequently dropped, especially in ܐܘܩܘܢ; ܐܘܩܘܢ, ܐܘܩܘܢ; ܐܘܩܘܢ; so in the Ethpeel and Ethpaal: ܐܘܩܘܢ, ܐܘܩܘܢ; ܐܘܩܘܢ, ܐܘܩܘܢ, in which, however, it is now and then assimilated to the ܐ: ܐܘܩܘܢ, ܐܘܩܘܢ; ܐܘܩܘܢ, ܐܘܩܘܢ. (H-Julian [vid. Litt. p.57] 8, 1. 5 &c.).

Aphel and Šaphel with their reflexives follow the *d* analogy of verbs ܐܘܩܘܢ: ܐܘܩܘܢ, ܐܘܩܘܢ, ܐܘܩܘܢ.

For ܐܘܩܘܢ, ܐܘܩܘܢ and ܐܘܩܘܢ v. § 48. The first consonant of *e* ܐܘܩܘܢ, from ܐܘܩܘܢ, points to a Hebrew origin.

Verbs ܥ.

42

The first consonant is apocopated in the imper. *a* Peal, and assimilated to the second when it would other-

wise stand without a vowel in the close of a syllable; hence there is no irregularity in the perf. and part. Peal, in the Pael, Ethpeel and Ethpaal.

b Assimilation does not take place in a considerable number of verbs, especially those with ٤ for the middle radical: ٤٤٤, ٤٤٤; the same applies to the apocope in the imper. (thus ٤٤٤ notwithstanding impf. ٤٤٤), especially with such verbs as are also tertiae ٤.

c The vowel of the imper. follows that of the impf.; *a* is often found even where the perf. has *a*; *e. g.* ٤٤٤ take, ٤٤٤, ٤٤٤; ٤٤٤ keep, ٤٤٤, ٤٤٤ and ٤٤٤, ٤٤٤; ٤٤٤, ٤٤٤; ٤٤٤, ٤٤٤; with *e* ٤٤٤, ٤٤٤; ٤٤٤, ٤٤٤. Doubly weak are *e. g.* ٤٤٤, ٤٤٤, ٤٤٤.

Peal. Imp. of ٤٤٤: ٤٤٤, ٤٤٤, ٤٤٤, ٤٤٤.

of ٤٤٤: ٤٤٤, of ٤٤٤: ٤٤٤.

Impf. ٤٤٤, ٤٤٤, ٤٤٤, ٤٤٤, ٤٤٤
٤٤٤, ٤٤٤, ٤٤٤, ٤٤٤, ٤٤٤.

Inf. ٤٤٤.

Aphel. Perf. ٤٤٤, ٤٤٤, ٤٤٤, ٤٤٤, ٤٤٤
٤٤٤, ٤٤٤, ٤٤٤, ٤٤٤, ٤٤٤.

Imp. ٤٤٤, ٤٤٤, ٤٤٤, ٤٤٤.

Impf. ٤٤٤, ٤٤٤, ٤٤٤, ٤٤٤, ٤٤٤
٤٤٤, ٤٤٤, ٤٤٤, ٤٤٤, ٤٤٤.

Inf. ٤٤٤; Part. act. ٤٤٤, pass. ٤٤٤.

Ettaphal. Perf. 𐤎𐤎𐤎𐤎, Impf. 𐤎𐤎𐤎𐤎, Imp. 𐤎𐤎𐤎𐤎.

Verbs 𐤎.

43

In the part. pass. Peal, in the Ethpeel, Pael, and *a* Ethpaal—instead of the two last often Palpel and Ethpalpal—verbs of this class present no irregularity, except that in such Ethpeel forms as 𐤎𐤎𐤎𐤎, 𐤎𐤎𐤎𐤎 the double radical is written only once, 𐤎𐤎𐤎𐤎.

Elsewhere the identical consonants are fused into *b* one, and the vowel thrown back on the first radical. The latter after preformatives is pronounced hard, which is the case with the other radical in the perf. and part. only when it was originally followed by a vowel. Thus 𐤎𐤎𐤎𐤎, 𐤎𐤎𐤎𐤎, cf. Hebr. יָסַב; 𐤎𐤎𐤎𐤎, 𐤎𐤎𐤎𐤎, but 𐤎𐤎𐤎 and 𐤎𐤎𐤎𐤎; on the other hand again 𐤎𐤎𐤎𐤎.

Imper. and impf. have *a*; *o* appears in 𐤎𐤎𐤎, 𐤎𐤎𐤎; *c* for *e* is cited only 𐤎𐤎, 𐤎𐤎, 𐤎𐤎𐤎, imp. 𐤎𐤎, 𐤎𐤎, forms which D § 185 assigns to a root 𐤎𐤎 (but cf. 𐤎𐤎, 𐤎𐤎).

The uninflected part. act. Peal is formed like that *d* of verbs 𐤎: 𐤎𐤎, but 𐤎𐤎, 𐤎𐤎; still we find, especially with 𐤎, also 𐤎𐤎. In the Aphel, too, there frequently appears a similar 𐤎: 𐤎𐤎, 𐤎𐤎.

The first radical, where it should have Šewa, takes *b* an *i*, which passes over to the vowelless consonant of the preformative, ځځځ *iret^h* not *yiret^h*, also frequently written ځځځ, Ethpeel ځځځ (Nest. ځځځ). In the perf. Peal non-gutturals take *e*, in the impf. accordingly *a*, ځ being written in place of ځ: ځځځ, so inf. ځځځ.

In the Aphel ځځځ and ځځځ alone show the *c* original *y*, *v* appearing in all the others: ځځځ, ځځځ &c.

ځځځ and ځځځ apocopate the ځ in the imper. Peal, *d* while after preformatives it is assimilated to the following consonant: ځځځ, ځځځ; ځځځ, ځځځ, ځځځ, ځځځ. In other respects they follow the usual inflexion of the class.

For ځځځ *v.* § 48, *g* 5.

Verbs ځ.

45

These transfer (with the Jacobites) the vowel of the ځ to the preceding vowelless consonant, and have usually *e* in the perf. ځځځ, ځځځ, ځځځ; ځ between two vowels is pronounced as *y*, and in some cases the latter consonant is written instead, *e. g.* Pael ځځځ.

Imp. ځځځ, impf. ځځځ; part. act. ځځځ, ځځځ, pass. ځځځ. In the Aphel, in many cases either the ځ is dropped or it is placed before the first radical ځځځ (cf. § 43 *d*); similarly the Ethpeel of ځځځ is not unfrequently written ځځځ; so ځځځ it displeases for ځځځ.

	Peal.	Ethpeel.	Pael.	Aphel.
Imp. Sing.	כֹּה	אֲכַהֵם	כֹּהֶם	אֲכַהֵם
Plur.	כֹּהוּם	אֲכַהֵם	כֹּהֵם	אֲכַהֵם
Impf.				
Sing. 3 m.	כֹּהֵם	אֲכַהֵם	כֹּהֵם	אֲכַהֵם
2 f.	כֹּהֵם	אֲכַהֵם	כֹּהֵם	אֲכַהֵם
1	אֲכַהֵם	אֲכַהֵם	אֲכַהֵם	אֲכַהֵם
Plur. 3 m.	כֹּהֵם	אֲכַהֵם	כֹּהֵם	אֲכַהֵם
Inf.	כֹּהֵם	כֹּהֵם	כֹּהֵם	כֹּהֵם
Part. act.	כֹּהֵם , כֹּהֵם	כֹּהֵם	כֹּהֵם	כֹּהֵם
pass.	כֹּהֵם	—	כֹּהֵם	כֹּהֵם

NOTE 1. The verb כָּה die has alone retained in the perf. Peal a trace of the intransitive pronunciation אֲכַהֵם , אֲכַהֵם , אֲכַהֵם , אֲכַהֵם &c., elsewhere quite as כֹּה .

2. כָּה attend forms its Aphel like verbs אֲכַהֵם , and similarly the first radical must be pronounced hard after the preform. in אֲכַהֵם measure and אֲכַהֵם make ready, while otherwise the preforms. are vowelless; only in poetry do we find here and there אֲכַהֵם &c.

3. The inf. Peal is sometimes written with an ו to which it has no claim: כֹּהוּם , כֹּהוּם .

4. Instead of the doubled ו (Hebr. Gr. 71, b), ו appears in כֹּהוּם , כֹּהוּם ; כֹּהוּם means dazzle, כֹּהוּם wake.

5. ו remains in verbs whose third radical is י , a guttural or ך : כֹּהוּם be, כֹּהוּם show, כֹּהוּם , כֹּהוּם be astonished, כֹּהוּם rejoice (but כֹּהוּם), כֹּהוּם be white (but כֹּהוּם see). According to N. these

are mostly denominatives, and by no mean traces of a formation older than that of ordinary med. *e* verbs.

6. A Palpel and an Ethpalpal are formed *e. g.* from ܥܘܢܐ be high, ܥܘܢܐܘܢ raise, ܥܘܢܐܘܢܐ; from ܥܘܢܐ, ܥܘܢܐܘܢܐ shake, ܥܘܢܐܘܢܐܘܢܐ.

7. In the Ethpeel frequently but one ܥ is written, and inversion and assimilation are dispensed with in the case of sibilants, thus ܥܘܢܐܘܢܐܘܢܐ, ܥܘܢܐܘܢܐܘܢܐ; but in Ethpaal ܥܘܢܐܘܢܐܘܢܐ, ܥܘܢܐܘܢܐܘܢܐܘܢܐ.

47 Verbs ܥܘܢܐ.

a This class comprises the two classes of Hebrew verbs, ܥܘܢܐ (originally ܥܘܢܐ, *e* no longer appears in Syriac as third radical) and ܥܘܢܐܘܢܐ, which are treated in all respects like verbs ܥܘܢܐ. On the few that retain ܥ see § 39 *b*.

b The paradigm shows in the intransitives 'y' as a consonant in the 3 f. sg. perf., but in all the other forms it has become fused with the preceding *i* to form ܥܘܢܐ; in the transitives it becomes *â*, *ât* in the 3 sing., disappears entirely in the 3 pl., and forms a diphthong with the preceding *a* in the other persons. According to the traditional teaching of the grammarians, the termination *e* in ܥܘܢܐܘܢܐ and ܥܘܢܐܘܢܐ is still audible, thus: *seg̃h̃u*, *gel̃du*.

c Note Q. in ܥܘܢܐܘܢܐ=2 sg. to distinguish it from ܥܘܢܐܘܢܐ with R.=1 sg., following the analogy of the strong verb.

	Peal.	Ethpeel.	Pael.	Aphel.
Plur. 3 m.				
3 f.				
2 m.				
2 f.				
1				
Imp.				
Impf.				
Sing. 3 m.				
2 f.				
1				
Plur. 3 m.				
3 f.				
Part. act.				
pass.		—		
Inf.				

f How the suffixes are appended is shown by the table on pp. 60—61.

NOTE 1. In the inf. Peal, in the Pael and Aphel (3 m. and f. sg. and pl. of perf.) the *y* retains its power as a consonant, except before ح and ص , thus: حَصِيْبٌ , حَصِيْبِي , حَصِيْبِي , حَصِيْبِي ; صَفِيٌّ , صَفِيٌّ .

2. The ل of the 2 s. perf. is hard.

3. The decomposed diphthong *au* (3 m. pl. perf. and pl. imper.) is written اُو or او , or even او .

4. Barhebræus does not admit the lengthened forms of the 3 m. pl. perf. with suffixes of the 2 and 3 pers., اُو , nor yet the short forms of the fem. pl. imper. اُو , and others.

5. اُو usually forms اُو , اُو , اُو , but also اُو , اُو .

Doubly weak and defective Verbs.

48

When, in a verb, two weak consonants immediately *a* follow each other, the first of the two is not treated as a weak letter (see, however, § *f*); cf. اُو and اُو , اُو , اُو and اُو , اُو ; so اُو and اُو ; we need only discuss اُو be and اُو live.

اُو is, as a rule, regular, except that in the perf. *b* the ا is not pronounced when the verb is used enclitically. The ا is sometimes dropped in the impf., especially in the jussive and in poetry: اُو , اُو , اُو . Besides the active participle we find the passive اُو , اُو created, and (acc. to N 183) the verbal adjective اُو , اُو been.

Perfect.

	1 Sing.	2 m.	2 f.	3 m.	3 f.	1 Plur.	2 m.
Perf.							
3 m.	تَلَمَّ	تَلَمْتَ	تَلَمْتِ	تَلَمَّ	تَلَمَّتِ	تَلَمُّوا	تَلَمَّ
3 f.	تَلَمَّتْ	تَلَمْتِ	تَلَمْتِ	تَلَمَّتْ	تَلَمَّتْ	تَلَمْنَ	تَلَمَّتْ
2 m.	تَلَمْتِ	—	—	تَلَمْتِ	تَلَمْتِ	—	—
2 f.	تَلَمْتِ	—	—	تَلَمْتِ	تَلَمْتِ	—	—
1	—	تَلَمْتِ	تَلَمْتِ	تَلَمْتِ	تَلَمْتِ	—	تَلَمْتِ
Plur.							
3 m.	تَلَمُّوا	تَلَمْتُمْ	تَلَمْتُمْ	تَلَمُّوا	تَلَمَّتْ	تَلَمُّوا	تَلَمُّوا
3 f.	تَلَمْنَ	تَلَمْتُمْ	تَلَمْتُمْ	تَلَمْنَ	تَلَمَّتْ	تَلَمْنَ	[تَلَمْتُمْ]
2 m.	تَلَمْتُمْ	—	—	تَلَمْتُمْ	تَلَمَّتْ	—	—
2 f.	تَلَمْتُمْ	—	—	تَلَمْتُمْ	تَلَمَّتْ	—	—
1	—	تَلَمْتُمْ	تَلَمْتُمْ	تَلَمْتُمْ	تَلَمْتُمْ	—	تَلَمْتُمْ

c س is regular in the perf. and imper., but the imperf. is formed as if from a verb س or س (cf. Hebr. Gr. § 76 *c*) and is written س , س or س (E. Syr. س), س , س ; inf. س . Aphel س , س ; impf. س , س ; part. س ; imp. س ; inf. س .

d Verbs which are at the same time س and س , س and س , س and س share the peculiarities of the two classes to which they respectively belong.

1. س injure, س (Pael) tempt, س quarrel, س forget; impf. س , س , س . Aphel س , س , part. س .

2. س come, س bake, س bewail.

س , س (E. Syr. س), س , 1 س ; س , س ; imp. س , س , س , س (س); impf. س ; inf. س . Aphel س , س , imp. س , inf. س ; Ettaf. س .

س , س , س (Lev. 26, 26 by some س); Ethpe. س , س , س .

س , pl. f. س , 1 س ; impf. س ; imp. س , س . Pael, heal; impf. س , س ; imp. س , Ethpa. س .

e س swear, س (H. ספּר) bud; pf. pl. ס and ס ; impf. ס , ס ; inf. ס , ס ; imp. ס (*v.* § 47 *d*), f. ס ; Aph. ס , ס ; so also ס .

f ס and ס : ס scold, ס be weary; perf. ס ; impf. ס ; imp. ס , inf. ס , part. ס ; Ethpe. ס ; Pa. ס ; 3 f. ס , 2 m., 1 ס ; pl. ס , ס ; impf. ס ;

Aph. أَظَر . أَظَر , أَظَر ; أَظَر , أَظَر are found only in the participle; so with أَظَر be becoming, أَظَر , أَظَر be convenient.

The following are irregular: 1) أَظَر go, in which ظ is silent, whenever ر can receive its vowel أَظَر 'azā, أَظَر 'azīn; pf. أَظَر 'ezat; impf. أَظَر nīzūn (Nest. 1); imp. أَظَر . 2) أَظَر go up with assimilation of ل wherever ظ can take its vowel, thus impf. أَظَر , and consequently أَظَر ; imp. أَظَر , أَظَر ; Aphel أَظَر . 3) أَظَر find, impf. أَظَر (*v.* § 38 *h*). 4) أَظَر drink, part. أَظَر , impf. أَظَر ; imp. أَظَر (§ 47 *d*); Aph. أَظَر . 5) أَظَر give, in poetry also أَظَر , without impf. and inf., أَظَر only as inf. absol., أَظَر , أَظَر ; imp. أَظَر , أَظَر , أَظَر , with و : أَظَر , with suff. أَظَر , أَظَر , acc. to others أَظَر , أَظَر . Alongside of the above we have 6) أَظَر give, only impf. and inf. أَظَر . 7) أَظَر run forms its imper. by omitting the ر , which however is written after the initial ظ , thus أَظَر , أَظَر *hatt*.

D. THE PARTICLES § 49.

The lexicon must be consulted for the list of 49 particles (أَظَر); we give here only those that undergo ^a grammatical change.

The inseparable prepositions ع , ب , ف , with the و copula و , comprised in the mnemonic عَبْف , before a

III. NOTES ON THE SYNTAX (§§ 50—56).

Syriac resembles Ethiopic in the greater freedom 50 it enjoys in regard to the arrangement of the different members of the sentence as compared with Arabic and Hebrew. In later writers, however, imitation of the Greek sentence construction resulted in a style so clumsy—and that not alone in translations from Greek authors—as to give rise to complaints among the Syrians themselves.

The pronoun is more extensively employed than 51 in Hebrew, *e. g.* for the subject comprised in the verb: $\text{ܐܘܢܝܢ} \text{ܐܘܢܝܢ} \text{ܐܘܢܝܢ}$; for the article, especially in translations from Greek (cf. Ethiop., French [il]le, Ital. il[la]) we find (ܐܘܢܝܢ and) ܐܘܢܝܢ . Again, the pronoun is used to anticipate a Genetive $\text{ܐܘܢܝܢ} \text{ܐܘܢܝܢ}$, or the object of the verb with or without ܕ ; also to accompany independent prepositions with ܕ , or with repetition of the preposition with or without emphasis $\text{ܐܘܢܝܢ} \text{ܐܘܢܝܢ}$ on that (very) day. Finally we note the employment of the pronoun to express the so-called Ethic Dative $\text{ܐܘܢܝܢ} \text{ܐܘܢܝܢ}$, and its reflexive use in expressions, like $\text{ܐܘܢܝܢ} \text{ܐܘܢܝܢ}$ Simeon of his pillar=Simeon the Stylite.

The position of the demonstrative pronoun is *b* sometimes before, sometimes after the substantive.

- c* In the case of a genitive with its nomen regens, the suffix is always appended to the second substantive when the first is in the construct state, $\text{לֹא־יִשְׁתַּחֲוֹתוּ}$ $\text{לִפְנֵי־אֱלֹהֵיהֶם}$ their want of faith; in most cases, also, when וְ is used, וְיִשְׁתַּחֲוֹתוּ לִפְנֵינוּ our necessary bread.
- d* The following are used to express emphasis: נֶפֶשׁ (Hebr.), נַפְשׁוֹ ; מִנְפֵשׁוֹ , פְּנֵי־נַפְשׁוֹ , but especially נַפְשׁוֹ , nature. Is ipse נַפְשׁוֹ פְּנֵי־נַפְשׁוֹ .
- e* One, אֵין־אֶחָד , nobody אֵין־יֵשׁ and יֵשׁ־אֵין , even אֵין־אֶחָד אֶת־אֵלֶּה a certain woman, מְצִיָּה something (N. Mand. Gram. § 150). For the reciprocal pronoun we find אֶת־אֶחָד and אֶת־אֶחָד "companion", not confined to persons; $\text{כָּל־יְמֵי־הַיּוֹם}$ every day, כָּל־הַיּוֹם the whole day.

52 The Verb.

- a* The impersonal finite verb stands generally in the feminine, אֶתְּנֶהֱמָה and אֶתְּנֶהֱמָה . accidit, the participle (and adjective) more frequently in the masculine (§ 48f.); these verbs also show a fondness for the passive: אֶתְּנֶהֱמָה , אֶתְּנֶהֱמָה , אֶתְּנֶהֱמָה , dixi, audivimus, quaesiverunt; more rare are expressions like אֶתְּנֶהֱמָה אֶתְּנֶהֱמָה , Lagarde, Psalt. Hier. p. 156.
- b* The perfect has the force of a future-perfect in the protasis of a conditional sentence, but it is seldom found in the apodosis; the perfect of emphatic assurance is rare, except in the Old Testament.

Our present is scarcely ever expressed by the *c* imperfect; on the other hand, after verbs requiring another verb to complete their meaning (such as will, begin, &c.) the imperfect is regularly found, with and without ? or o . Either both verbs stand in the same mood, with or without o , or the second appears in the imperf., with or without ? ; the participle and the infinitive with > are less frequent in this construction. ? frequently serves to introduce direct speech.

The proper form for the present is the participle, *d* which completely supplanted the imperfect in later Syriac. It also stands in dependent clauses, even after an imperative ? ? ? let both grow. To express a condition or state, it is usually preceded by ? . The passive participle differs from the active in frequently expressing the past— ? dying, ? dead—or the gerundive.

The infinitive absolute is found as in Hebr. *e* both before and (rarely) after the finite verb; when depending on another verb, the infin. is always preceded by > . It stands frequently after ? , ? , ? it is or is not (possible); after a preposition it requires > ; *e. g.* Gen. 4, 13 ? ? .

? is employed as auxiliary verb:

53

a) quite pleonastically to strengthen the negative ? : ? ? , also ? — ? ? not only.

E*

followed by ? : $\text{?} \text{?} \text{?}$, $\text{?} \text{?} \text{?}$, or $\text{?} \text{?} \text{?}$.
 In this construction, a great variety of small words—especially the copula (pron.)—may stand between the two substantives, and the genitive may even, as in Greek, precede its *nomen regens* (cf. Aeth. Gr. § 132).

The position of the attributive adjective is generally *c* after its substantive, as often before it, however, when expressing an honourable title or quality. The adjective usually agrees in state with the substantive, but, in exceptional cases, both the other possible variations occur, least frequently the emph. st. of the adjective with the absolute of the noun.

Miscellaneous.

56

Instead of ? in the comparative, we often find, *a* as a result of Greek influence, ? , ? Matt. 11, 22. 24.

In addition to the simple negative ? there is the *b* more emphatic form ? (? — ? neither — nor), ? ; ? *ne* serves as subjective negative, and is employed in questions implying a doubt ($\mu\eta\tau\iota$), and in ? , ? in clauses expressing fear or purpose.

To introduce impossible conditional clauses we find *c* ? and ? ? , also ? ? .

The relative ? is very seldom omitted.

d

READING EXERCISE. Matt. 6, 10—13.

אָבִי וְיִצְחָק וְיַעֲקֹב מְעַבְדִּים מְעַבְדִּים. זֵאֵי אֲנִי מְעַבְדִּים. לֹא
 יִצְחָק. אֲנִי וְיִצְחָק וְיַעֲקֹב אֲנִי זֵאֵי. אֲנִי לֹא מְעַבְדִּים
 וְיִצְחָק וְיַעֲקֹב. מְעַבְדִּים לֹא מְעַבְדִּים אֲנִי וְיַעֲקֹב לֹא
 מְעַבְדִּים לֹא מְעַבְדִּים. לֹא מְעַבְדִּים לֹא מְעַבְדִּים. לֹא מְעַבְדִּים
 לֹא מְעַבְדִּים. לֹא מְעַבְדִּים לֹא מְעַבְדִּים. לֹא מְעַבְדִּים לֹא מְעַבְדִּים.

*Aβūn d°βašmāyā, neṯqáddaš šemāx. tíṯē malkuṯáx;
 nehveh šeβyānāx, aikánnā d°βašmāyā aḫ b'ár'ā. háβ-lan
 láhmā d°sunqānan yaumānā; vaš°βóq-lan ḥaubáin aikánnā
 d'áḫ ḥnan š°βaḡn l°ḥayyāβain. velá' ṯá'lan l°nesyōnā, éllā
 ḫáššān men bíšā; mettul d°d'ílāx-hī malkúṯā v°ḥáilā
 v°ṯešbóhtā l°álam 'á'lemín, amén.*

AIDS TO TRANSLATION.

אָבִי § 32. — וְיִצְחָק וְיַעֲקֹב, § 22 + ו § 49 b + וְיִצְחָק וְיַעֲקֹב,
 heaven, which though always plural in form is also
 construed as singular (§ 28 c); st. abs. וְיִצְחָק וְיַעֲקֹב, cstr.
 וְיִצְחָק וְיַעֲקֹב. — וְיִצְחָק וְיַעֲקֹב 3 m. sg. impf. Ethpaal from denomin-
 ative verb וְיִצְחָק (Pael); indicative and jussive are not
 distinguished. — וְיִצְחָק from וְיִצְחָק name, with suff. 2 m. sg.,
 emph. וְיִצְחָק, with suff. וְיִצְחָק, in the plural, with
 inserted ו, וְיִצְחָק, וְיִצְחָק, cf. וְיִצְחָק, וְיִצְחָק § 32. — וְיִצְחָק, E.

form of the 1 pl. perf., § 36 *a*.— $\text{לְעַמְּנוּ$ our debtors; dative partic. $\text{ל} + \text{plur. of intensive noun } \text{עַמְּ$ § 25, 3 *a* from a root med. ע , the ע passing into ו § 46 *b*.

$\text{וְעַ$ and not, $\text{וְעַ} = \text{non}$ and ne — $\text{לְעַ$ lead us 2 m. sg. impf. Aphel (לְעַ) from the root לע with suff. of 1 per. pl., § 43. As in Hebr., the imper. cannot stand with the negation.— $\text{לְעַ$, prepos. ל , which also denotes motion and direction + $\text{לְעַ} = \text{H. } \text{לְעַ}$ § 25, 4 *b*, 1 note, from the root לע , only in Pael.— $\text{וְעַ$ but, doubtless contracted from $\text{וְעַ$ if and $\text{וְעַ$ not.— $\text{לְעַ$ deliver us, m. sg. imp. Pael of לע with suff. 1 p. pl., § 47. — $\text{לְעַ$ from the evil (one); preposition ל § 49 *c*; לְעַ st. abs. msc. of לע (cf. Aram. לְעַ); if to be rendered “from evil” (neutr.), we should expect לְעַ (§ 26).— לְעַ prep., (from לְעַ , לְעַ with ל , לְעַ) on account of (§ 49 *f*); with follg. ו becomes a conjunction.— וְעַ § 23.— $\text{וְעַ$ the fem. pron. (§ 19), as copula more correctly written as enclitic $\text{וְעַ$. — וְעַ § 28 *b*; 29, I, *f*.— $\text{וְעַ$ (acc. to others ל with R.) § 30 A. 2, plur. $\text{וְעַ$ of Pael לע praise.— וְעַ st. constr., which still appears, especially in a connexion like the present (§ 29, II *a*).— $\text{וְעַ$ we prefer to derive from the Gk. ἀμην , rather than from the Hebr. אמן in spite of Jer. 28, 6.

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*) De asterisco vide praefationem.

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cum notis et observationibus ita explicatae ut . . . adhibitis grammaticae syriacae rudimentis antehac excusis attentus lector linguam syriacam proprio Marte possit addiscere. Adduntur indices locupletissimi et manuale lexici syriaci opera *J. M. Dilherri* . . . qui novam addidit Praefationem. Jenae. 12^o.

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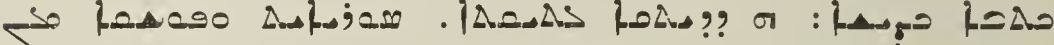
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£ 24. 42. M. 500. 510. — T. V M. 48. T. VI M. 45.
- 3 Londini 823/6. 4^o. [sic] $\text{ܐܘܪܝܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ}$
 $\text{ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ}$
 $\text{ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ ܕܥܝܪܐܢܐ}$
vide 7. M. 7.

b. partes bibliorum.

- 4 *Epitome bibliorum* continens insigniora veteris ac novi testamenti dicta hebraice chaldaice syriace graece latine et germanice in usum scholarum collecta . . . a *M. Valentino Schind[er]ero* Oederensi. Vitebergae 578.
Nestle. B

- *5 Geneseos capita V. priora cum aliis dictis Biblicis [Dt. 6, 3. Mt. 4, 10] hebraice, chaldaice, syriace, arabice, aethiopice et persice per *Joh. Frid. Krebsium*. Jenae 692.
- *6 *Valentinus Fridericus*, dicta sacrae scripturae, hebraea, chaldaea ac syra secundum articulorum theologorum seriem intra privatos parietes, Deo adjuvante resolvit, eadem non minus philologice quam theologice illustraturus. Lipsiae, s. a. pp. 32.

c. *vetus testamentum.*

- 7 Vetus Testamentum syriacè eos tantum libros sistens, qui in canone hebraico habentur, ordine vero quoad fieri potuit, apud Syros usitato dispositos. In usum ecclesiae Syrorum Malabarensium jussu societatis biblicae recognovit et ad fidem codicum mss. emendavit, edidit *S. Lee*. Londini 24. 4^o. [alia exx. 1823] 705 pp. M. 20. 28. fl. 5.
[saepe cum novo testamento colligatum cf. n. 3.]
- 8 . [Vetus testamentum syriace et neosyriace. Urmiae 52. 4^o.]
- 9 Translatio syra Pescitto veteris testamenti ex codice Ambrosiano sec. fere VI photolithographice edita curante et adnotante Sac. Obl. Antonio Maria *Ceriani*. Mediolani. fol.
Pars I. 76, II. 77, III. 79, IV. 83. 330 ff. à M. 40, in charta grandiore à M. 60.

d. *partes veteris testamenti.*

- 10 Excerpta veteris testamenti syriaci cum latina interpretatione nova et adnotationibus *Christ. Cellarii*. Cizae 682. 4^o.
M. 1. 20. 1. 50. 2. 20. 4.
- 11 Pentateuchus syriace ex polyglottis anglicanis summa fide edidit *M. Geo. Guil. Kirsch*. Hofae . . . Lipsiae 787. 4^o. M. 3. 4.
- 12 *Geo. Otho*, palaestra linguarum orientalium Francofurti 702. 4^o. vide I, 85.
- *13 [tit. syr. Psalterium syriacum et carshunicum. typis monasterii St. Antonii de Kozchaya montis Libani 1585.] fol.
- *14 [tit. syr. idem. ibidem 1610.] fol.
- 15 [tit. syr. Liber psalmorum syro-latinorum, edidit *Gabriel Sionita* Edenensis.] Parisiis mense martio 624. 4^o. [Rosenthal 35, 330. 1625. 275 ff. 4^o. M. 18.]
- 16 Psalmi Davidis regis et prophetae lingua syriaca nunc primum ex antiquissimis codicibus manuscriptis in lucem editi a *Thoma Erpenio* qui et versionem latinam adjecit. Lugd. Bat. 625. 4^o.
(8) 346 pp. M. 3.

- tariis hebraicis Sal. Jarchi et Aben Ezrae . . . opera *Balthasaris Scheid.* Argentorati 700. 4^o. [aliis 1665]. M. 1. 20.
- 31^b = 89.
- *31^c *Viccars* decapla in psalmos: sive comment. ex X linguis; (hebr., arab., syriac., chald., rabbin., graec., rom., ital., hispan. et gallic.) Una c. specim. ling. copticae, persic. et anglic. Fol. London 1655. M. 7. 75.
- 32 Specimen philologicum, quo *Obadias* propheta hebraice chaldaice syriace et arabice cum commentariis rabbinorum Jarchi, Kimchi et Aben Ezrae . . . exhibetur a *Ludovico Michaele Crocio.* Breae 673. 4^o.
- *33 *Jonae & Obadia* oracula syriace. Notas philologicas et criticas addidit *H. A. Grimm.* Duisburg 805.
- *34 The book of *Jonah* in four oriental versions; namely chaldee, syriac, aethiopic and arabic with corresponding glossaries edited by *W. Wright.* London 57. (sh. 7. 6.) sh. 4. M. 3. 50. 5.
- *34^b Die 5 Megilloth nebst dem syr. Targum gen. „Peschito“ z. erst. Male in hebr. Quadratschrift mit Interpunctuation edirt etc. Prag 1866. 8^o. M. 8.

e. *libri apocryphi veteris testamenti.*

- 35 Libri veteris testamenti apocryphi syriace e recognitione *Pauli Antonii de Lagarde.* Lipsiae et Londinii 61. 39. 273 pp. (M. 20.) M. 14.
- *35^a Das Buch Sirach mit aramäischer Übersetzung und Erklärung. Breslau 1798. M. 2.
- *35^b Josua ben Sirach hebräisch deutsch und aramäisch übersetzt von Ben Sew. 2. verb. und vermehrte Auflage. Wien 1807.
- *36 The first *epistle of Baruch* translated from the syriac with an introduction by the Rev. Dr. *Jolowicz.* London 55 (Syro-Egyptian Society).
- 37 Monumenta sacra et profana ex codicibus praesertim Bibliothecae Ambrosianae Mediolani. 4. tom. V. fasc. 2 (71?) Liber IV Esdrae Syriace p. 41—111, Apocalypsis Baruch syriace 113—180. ed. M. A. Ceriani.
- 37^b *Parva Genesis:* Monumenta 2, 1. p. 9.
- 37^c *Jul. Caes. Scaliger.* Librorum *Esrae* admirabile ac divinum Compendium apud me est, *Syra* conscriptum lingua. Exerc. 308.
- 37^d Some apocryphal Psalms in Syriac. By Professor *Wright.* Reprinted from the „Proceed. of the Soc. of Bibl. Arch.,” June, 1887. 11 pp.

f. *novum testamentum.*

cf. *Jac. Geo. Christian Adler,* Novi Testamenti Versiones Syriacae Simplex, Philoxeniana et Hierosolymitana. Denuo exa-

punctis vocalibus & versione latina Matthaei . . . plene et emendate editum, accurante *Aegidio Gutbirio*, SS. Th. D. & Prof. P. Clavis operis, lexicon, grammaticam syr. & notas complexa, seorsum prodit. Hamburgi 664. pp. „606“; praecedit alius titulus aere incisus „anno M. DC. LXIII.“

b) alia exemplaria pp. 604. M. 2. 2. 50. 3. 3. 80. 4. 4. 50.

Nescio quot impressiones exstant anni „1664“; magnopere inter se differunt exemplaria:

- a. quoad titulum 1) Gutbirio SS. Th. D. et Prof. P. 2) D. et Gymn. Hamb. Prof. P. 3) D. Log. Metaph. et linguarum orient. Prof. P.
 - b. quoad praefationem: 1) prima plaga desinit: *hujus formulae* et arabica aethiopicisque verba paginae 17 hebraicis scribuntur literis. 2) prima plaga desinit *auspiciis alicujus* et pag. 17 arabici aethiopicisque characteres inveniuntur. 3) ut 2) sed prima plaga minutioribus literis expressa est.
 - c. quoad zifros marginales Evangelii Matthaei 1) sunt minutissimi. 2) sunt majores, iidem qui in reliquis libris.
 - d. quoad paginationem 1) a 523 ad 526 usque 606 pergit. 2) paginae recte numeratae sunt 523 usque 604.
 - e. quoad textum: 1) Apoc. 21, 24 in ima pagina 604 (d, 1) una linea omissa, deinde extra formam paginae addita est. 2) hac linea in sequentem paginam transposita omnes lineae usque ad finem libri suo loco motae sunt.
 - f. quoad colophonem syriacum 1) quatuor lineis (21 verbis) constat. 2) quinque verbis constat.
- 49 דִּיתִיקָא חַרְתָּא novum domini nostri Jesu Christi testamentum syriace. Sulzbaci, ex officina Joh. Holst 1684, prostat Norinbergae apud Wolfg. Endterum. 12^o. 192 pp. lit. hebr.
M. —. 60. 1. 50.

*50 = 48 novo titulo. Hamburgi 694.

51 Novum Jesu Christi testamentum juxta editionem polyglottam etc. Londini, ap. Smith et Walford 698. fol. [= 2 tom. V. novo titulo.]

52 Sacrosancta Jesu Christi evangelia jussu sacrae congregationis de propaganda fide ad usum ecclesiae nationis Maronitarum edita. Romae 703. fol. (syriace et carshunice.) (34) 341. (14) pp.
M. 39.

pars 2, acta apostolorum epistolae catholicae et divi Pauli cum apocalypsi d. Joannis ibid. eod. (16) 519 [—; 2] (6) pp.

53 = 48. Hamburgi 706. novo titulo. M. 3.

54 Novum domini nostri Jesu Christi testamentum syriacum cum versione latina cura et studio *Johannis Leusden* et *Caroli Schaaf* editum. Ad omnes editiones diligenter recensitum et variis lectionibus magno labore collectis adornatum. Lugd. Bat. 709. 4^o. Acc. Schaaf, C., Lexicon syriacum concordantiale *ibid. eod.*

5 fl. M. 10. 50. 12. 30.

55 Biblia sacra quadrilingua novi testamenti graeci cum versionibus syriaca, graeca vulgari latina et germanica . . . syriacis ex polyglottis anglicanis et ed. Schaaffii petitis . . . accurante *M. Christiano Reineccio*. Lipsiae 713. fol. M. 6. 6. 60.

- 56 = 49, novo titulo Norimbergae, sumptibus Wolfg. Maur. Endteri
715. 12^o. M. 1.
- 57 = 54 novo titulo: secunda editio a mendis purgata. Lugd. Bat.
717. 4^o. [10] 799 pp. 7 fl. M. 15.
- 58 = 48 novo titulo. Francofurti 731. M. 2. 50. 3. 80. 4.
- 59 = 55 novo titulo. Lipsiae 747. 24. 968 pp.
- 60 = 48 novo titulo. Hamburgi 749. 604 pp.
- 61 Novum testamentum syriace denuo recognitum atque ad fidem
codicum manuscriptorum emendatum. Londini, (soc. bibl.) Watts.
816. 4^o. 552 (1) pp. M. 4. 5. 6. 8. 50
(titulus latinus in multis exx. deest; item notitia „Brevi prodibunt
codicum mss. collationes ad quorum fidem emendata est haec editio“;
„denuo“ respicit ad Nr. 71. cf. The Syriac New Testament of the British Foreign and Bible Society. Reprinted from the
„Quarterly Record,“ Nr. 55, of the Trinitarian Bible Society for January, 1874. 8 pp.)
- 62 כֹּהֵן סִפְרֵי־יְהוָה וְיִמְתָּחֵם וְיִשְׁמְעוּ אֶת־כֹּהֵן עַל־זִבְחֵי אֱמֻנָה
חֲפָזָה וְחֲפָזָה וְחֲפָזָה * אֶל־שֹׁמְרֵי כְּבוֹדֵי אֱמֻנָה וְזִבְחֵי
כֹּהֵן לְלֹאֵם עַל־מַעֲשֵׂיהֶם * לְעֹשֵׂיהֶם * לְזִמְלוֹתָם *
pp. [N. T. syr. et carsh. cur. Silv. de Sacy Paris 1824. 4^o.]
M. 14. 20. 24. 40.
- 63 [tit. syr. Novum testamentum syriace. Londini, soc. bibl. 26.
360 pp. 4^o.]
- 63^b דִּיהַקָּא הַרְחָא | דְּמִשִּׁיחָא : | = | אַהַתְתָּם תְּרַחֲמִיהָ | בְּלִנְהָן מְדִינַחָא : |
: דִּיהַקָּא הַרְחָא : דְּמִשִּׁיחָא : | 12^o. foll. קָן N. T. syr.
litteris hebraicis (Macintosh [1]836).
- 64 Syriac New testament. London, Bagster [40?]. 4^o. sh. 2.
- 65 [tit. syr. Novum testamentum syriace et neosyriace. Urmiae 46.]
4^o. 829 pp. M. 10.
- 65^b כֹּהֵן וְיִמְתָּחֵם וְיִשְׁמְעוּ אֶת־כֹּהֵן עַל־זִבְחֵי אֱמֻנָה
חֲפָזָה וְחֲפָזָה וְחֲפָזָה * אֶל־שֹׁמְרֵי כְּבוֹדֵי אֱמֻנָה וְזִבְחֵי
כֹּהֵן לְלֹאֵם עַל־מַעֲשֵׂיהֶם * לְעֹשֵׂיהֶם * לְזִמְלוֹתָם *
1868. Nov. Test. syr. New York 621. 8^o. [neo-syr.]
- 65^c — | כֹּהֵן וְיִמְתָּחֵם וְיִשְׁמְעוּ אֶת־כֹּהֵן עַל־זִבְחֵי אֱמֻנָה
חֲפָזָה וְחֲפָזָה וְחֲפָזָה * אֶל־שֹׁמְרֵי כְּבוֹדֵי אֱמֻנָה וְזִבְחֵי
כֹּהֵן לְלֹאֵם עַל־מַעֲשֵׂיהֶם * לְעֹשֵׂיהֶם * לְזִמְלוֹתָם *
| N. T. syriace. New York 1874. 637. [accedunt Psalmi].
— altera impressio 1878, tertia revisa 1886.

- 66 The syriac new testament with an english translation. in parallel columns. London, Bagster [?]. 4^o. 1876.

g. partes novi testamenti.

- 67 Eclogae sacrae novi testamenti syriacae graecae latinae. cum notis et observationibus ita explicatae ut . . . adhibitis grammaticae syriacae rudimentis antehac excusis attentus lector linguam syriacam proprio Marte possit addiscere. Adduntur indices locupletissimi et manuale lexicum syriaci. Opera Joh. Mich. Dilherrí. Jenae 638. 12^o.
(editio anni 646, Halae et typis Oelschlegelianis grammaticam [et manuale] sistit, eclogas omittit.)
- *68 — Jenae 658.
- 69 — Jenae 662. (36) 503 [=523] (111) pp.
- 70 Excerpta novi testamenti syriaci cum latina interpretatione auctore Christoph. Cellario. Cizae 682. M. 1.
- 71 Evangelia sancta, nec non Acta Apostolorum syriace, cum interpretatione latina, Broxbourne, Soc. Bibl. (Watts). 815. 4. 519 pp.
[curavit Buchanan]. M. 5. 8. 15.
- *72 Novum testamentum triglottum graece syriace et latine (vulg. ed.). Acc. subsidia critica. Evangelia. Londini 28. 4^o.
[curavit Greenfield; Evv. tantum]. M. 7. 50.
- 72 [tit. syr. Quatuor evangelia syriace characteribus nestorianis exarata.] Londini, soc. bibl. 29. 4. sec. codicem ms. Jos. Wolf ed. T. Pell Platt. 284 pp.
- *73^b B. Schultz, Ho Emreh daloho (Verba dei ad peccatores ex 4 evangelistis collecta). Syriace. Halae. 8^o. M. 1. 50.
- *73^c Clavis Syriaca: a Key to the Ancient Syriac Version, Called „Peshito“, of the Four Holy Gospels. By the Rev. Henry F. Whish, M. A., Corpus Christi College, Cambridge. London: George Bell and Sons. Cambridge: Deighton, Bell and Co. 1883. 12^o.
- 74 Sanctus Matthaeus syriace graece latine germanice bohemice italice hispanice gallice anglice danice polonice ex dispositione et adoratione Eliae Hutteri Germani. Noribergae 599. 4^o.
- *75 S. Matthaeus syriace et latine. Cothenis Anhaltinorum 621. 4^o.
- 76 Evangelium s. Matthaei syriacum una cum punctis vocalibus . . . editum accurante Aegidio Gutbirio. olim impressum Hamburgi typis et impensis auctoris anno 663 nunc invenitur Longosalissae Thuring. apud haeredes Gutbirianos, ubi totum quoque novum testamentum syriacum prostat.
- 77 Sanctus Marcus syriace graece latine . . . [ut 74]. Noribergae 600. 4^o.
- 78 S. Marci evangelistae evangelium syriace. literis et punctis hebraicis apposita e regione versione latina. in gratiam linguarum orien-

- talium tyronum seorsim excusum. Cothenis Anhaltinorum 622. 4^o.
56 pp. M. 6.
- 79 Postilla sacramentalis ab amicis dicta polyglotta, herfürgegeben von *Gothofrido Kiliani*, pastorn in Glückstadt. Glückstadt, in verlegung des autoris, druckts Melchior Koch. 668. 4^o.
- *80 a) Passio domini nostri Jesu Christi syriace, juxta quatuor evangelistas. Parisiis Anton Vitré. 635. 12.
b) — idem. ibidem ab eodem 672. 12.
- 81 Historia passionis et mortis Jesu Christi ejusque resurrectionis et ascensionis in coelum ex lingua lusitanica in syriacam transcripta et secundum quatuor evangelistas collecta opera et studia B[enjamin] S[chultz]. Halae Magdeburgicae 755. M. 1.
- *81^b Historia Passionis Domini nostri Jesu Christi. Ex textu syriaco desumta. Cum elementis linguarum syriacae, samariticae et aethiopicae. Patav. 1714. 12^o. M. 2.
- 82 Acta apostolorum syriace. seorsum recudi curavit *D. Joh. Henr. Callenbergius*. Halae 747. (lit. hebr.)
- 83 Epistola S. Pauli ad Romanos lingua syriaca . . . ex testam. syr. Viennensi desumpta inque gratiam *φιλιερογλωττων* publici juris facta . . . studio *M. Christoph. Crinesi*. Wittebergae impensis Lach. Schurer, typis Gormannianis (alia exemplaria: typis et sumptibus Johannis Gormanni) 612. 4^o. M. 2.
- *84 *Ludovici de Dieu* animadversiones in Pauli epistolam ad Romanos cum versionibus Syri, Arabis. Lugd. Bat. 646. 4^o. fr. 12.
- 85 Epistola S. Pauli ad Romanos syriace. seorsim recudi curavit *D. J. H. Callenbergius*. Halae 747. (lit. hebr.)
- 86 Pauli Apostoli prior epistola ad Corinthios syriace. seorsum recudi curavit *D. J. H. Callenbergius*. Halae 747. (lit. hebr.)
Acced. epistola secunda sine titulo latino ib. 747.
- *87^{a-e} Epistola D. Pauli ad Galatas, syriace litteris hebraicis cum versione latina *Antonii Cevalerii*; vide ejusdem Rudimenta hebr. linguae [Genevae] 560. 4^o. ib. 567. 4^o. (M. 2.) Wittebergae 574. 4^o. Lugd. 575 fol. Genevae 590 [91. 92.] 4^o.
(M. 2. 50.)
- *88 Epistola s. Pauli ad Galatas, syriace et latine studio Tremellii. Genevae, Perrin 570. 4^o.
- 89 Dyodecas aureorum psalmorum Davidicorum, eorum qui sunt praecipue prophetici de Jesu Christo . . . nempe 2. 8. 16. 22. 40. 45. 68. 69. 72. 97. 110. 118 hebr. chald. cum latina versione, et graece ex LXX interpretibus. Item epistola S. Pauli ad *Galatas* graece, syriace, latine et germanice, seorsim nunc edita pro studiosis earum linguarum. Bremae 614.
- 90 Epistola S. Pauli ad Colossenses syra in gratiam auditorum suorum cum vocibus tam primitivis tam derivativis separatim edita a

- J[oh.] C[hristoph.] W[ichmannshausen]. (mendose aliis W[agen-
seil]). Vittembergae 702. 4^o. M. 2.
- 91 Epistola s. Pauli ad Titum lingua syriaca cum interpretatione
latina a Christophoro Crinesio s. l. [Vittembergae] e typographeo
Joh. Gormanni 613. 4^o.
- *92 Epistola s. Pauli ad Titum. syriace. Hafniae 626.
- 93 Epistola d. Pauli ad Titum et Philemonem syriace adjunctis
versione latina litteris vocalibus et ligaturis Syrorum in usum
philo-syrorum tyronum excusa, edi curante *Balthas. Scheidio*.
Argentorati 668. 4^o. 12 pp.
- 94 — eadem. Argent. 700. 4^o.
- *94^b S. Pauli ep. ad Philemonem spec. loco ed. *J. H. Petermann*.
Berol. 1844. [Sachau, Catal. p. VI. n].
- 95 Divi Johannis apostoli et evangelistae epistola catholica prima
syriace adjuncto e regione caractere hebraeo et versione latina
. . . praemittitur alphabetum syriacum velut manuductio quaedam
ad eius linguae lectionem faciliorem, opera et studio *Mart. Trosti*.
Cothenis Anhaltinorum 621. 4^o. (4) 22 pp. M. 5.
- *96 Epistola I *S. Johannis*, syriace et latine. Lips 632. 4^o.
- 97 Epistola d. *Johannis* apostoli et evangelistae catholica prima
syriace juxta exemplar Cotheniense . . . adjuncto e regione
caractere ebraeo itemque versione latina . . . editore *Andrea*
Sennerto. (Wittebergae) 652. 4^o. 21 pp. M. 3.
- 98 Epistolae quatuor, *Petri* secunda, *Johannis* secunda et tertia, &
Judae fratris *Jacobi* una. ex celeberrimae bibliothecae Bodleianae
Oxoniensis ms. exemplari nunc primum depromptae et caractere
hebraeo, versione latina, notisque quibusdam insignitae, opera &
studio *Edwardi Pococke*, Angli-Oxoniensis. Lugd. Bat. 630. 4^o.
[10] 66 pp.
- 98^b Williams Manuscript || The Syrian Antilegomena Epistles 2 Peter,
2 and 3 John, and Jude Written A. D. 1471 by Suleimân of
Husn Keifa || Edited by Isaac *H. Hall* Baltimore, Maryland
Publication Agency of the John Hopkins University 1886, fol.
[8 ff. letterpress, 17 ff. fotogr.] M. 15.
- 99 Epistola II *Johannis* syriace cum interpretatione latina *Edw.*
Pocockii vide *Cellarius* Porta, Cizae 677. 4^o. M. —. 50.
- 100 *Apocalypsis* s. *Johannis* ex manuscripto exemplari e bibliotheca
clariss. viri *Josephi Scaligeri* deprompto, edita caractere syro et
ebraeo, cum versione latina et notis, opera & studio *Ludovici de*
Dieu. Lugd. Bat., Elzevir. 627. 4^o. 20. 211 pp. M. 2. 2. 40.
- *101 Revelatio quae facta est super Johannem evangelistam a Deo in
Pathamun insula, in quam ejectus fuit a Nerone Caesare. vide
Ludov. de Dieu criticae sacrae p. 763/861. (Amstelaedami)
693. fol.

- 102 Sylloge canticorum novi testamenti syriace et latine a Sebastiano Schrottero edita. Erfurti 650.*)
 appendix:
- 103 Remains of a very ancient recension of the four *gospels* in syriac hitherto unknown in Europe; discovered, edited and translated by *William Cureton*. London 58. 4^o. 95. 87. 160 pp.
 (M. 24.) M. 15. 16. 17.
 cf. Ewald, Jahrb. 9, 69/87. GGA. 58. 1712/6. Edinburgh Rev. 59. 168/90.
- *104 Fragments of the *Curetonian Gospels* edited by W. Wright. [London 72.] 4^o. 4ff.
 „Only one hundred copies printed for private circulation.“
 M. 2. 75. 3. 50.
- *104^b primus edidit *Roediger* in: Monatsberichte der Berliner Akademie 1872. Juli 557.
- 104^c Evangelienfragmente. Der griechische Text des Curéton'schen Syrsers wiederhergestellt von *Friedrich Baethgen*. Leipzig 1885. 96 92 pp. M. 10.

h. *libri apocryphi novi testamenti.*

- *105 Contributions to the apocryphal literature of the new testament, collected and edited from syriac manuscripts in the british museum with an english translation and notes by *W. Wright*. London 65. cf. Bickell, Theol. Quart. Schr. 1866. 468/79.
 (sh. 7. 6.) M. 3. 50 5. 50. 7. 50.
- *105^b *B. H. Cowper*, the Apocryphal Gospels. 1867.
- 106 *Apocryphal Acts of the Apostles*, edited from syriac manuscripts in the british museum and other libraries by *W. Wright*. London 71.
 Vol 1. the syriac text. 17. 333 vol. 2. the english translation. 298. M. 12.
 cf. Nöldeke, ZDMG. 25, 670/9; Geiger, ibid. 26, 798/804.
- 106^b Syrische Lieder gnostischen Ursprungs. Eine Studie über die apokryphen syrischen Thomas-Acten. Von *Karl Macke*. ThQS. 74. 1—70.
- 107 The departure of my lady *Mary* from this life edited and translated by *W. Wright*.
 Journal of sacred literature and biblical record, 4th series, vol. 6 & 7. Jan. & Apr. 65. London.
- 108 Fragments du livre gnostique intitulé *Apocalypse d'Adam*, ou Pénitence, ou Testament d'Adam, publiés d'après deux versions syriaques, par *M. Ernest Renan*. Journal Asiatique. Sér. 5. Tom. 2. 417/71. Nov. Dec 1853. Paris.

*) Omisi alphabeta cum appendicibus, orationes dominicas, similia.

- *108^b Apocalypsis Pauli germanice a *P. Zingerle* in: Heidenheim, Vierteljahrsschrift 4, 139; cf. Perkins, Journ. Amer. Or. Soc. 8, 182 = J. f. Sacr. Litt. Jan. 65, 372.

II *Versio Thomae Heracleensis, Philoxeniana.*

- 109 Syriace fragmenta *Esaiæ* versionis ex graeco probabiliter *Philoxenianae* et recensionis *Jacobi Edesseni* etc.
 Monumenta sacra et profana T. V. fasc. 1, 1—40 2. Mediol. 73. 4^o. Lire 18.
- 110 Sacrorum *Evangeliorum* versio syriaca *Philoxeniana* ex codd. mss. *Ridleianis* in bibl. coll. Nov. Oxon. repositis nunc primum edita: cum interpretatione et annotationibus *Josephi White*. Oxon. 778. 4^o. 2 voll. T. 33. 652 pp.
 cf. Doederlein, Theol. Bibl. 1, 163, Michaelis, Orient. Bibl. 16, 167. M. 15 (110 et 113 M. 28).
- 111 [Actorum Apostolorum & epistolarum versio *Philoxeniana* ex domestica typographia *Jos. White* Oxoniensis. sine titulo: extant non nisi 6 exemplaria, impressa post ann. 790 et ante 798.] 190 pp. 4^o.
- 112 Prolegomena in versionem syriacam *Philoxenianam* novi testamenti edidit *J. White*. Oxon. 798.
 [Acc.] versionis *Philoxenianae* specimen cum adnot.
- 113 *Actuum Apostolorum* et *Epistolarum* tam catholicarum quam paulinarum, versio syriaca *Philoxeniana* ex codice ms. *Ridleiano* nunc primum edita: cum interpretatione et annotationibus *Josephi White*. Oxonii 4^o. M. 12. 60.
 tom. 1. actus apost. et epist. cathol. complectens. 799. 275. 52 pp.
 cf. de t. 1. GGA. 1802. 35/6. tom. 2. epistolas paulinas compl. 803. 19. 399 pp.
- 114 Das heilige *Evangelium des Johannes*. syrisch in harklensischer übersetzung mit vocalen und den punkten kuschoi und rucoch nach einer vaticanischen handschrift nebst kritischen anmerkungen von *Geo. Heinr. Bernstein*. Leipzig 53. (M. 8.) 5. fr. 6.
 cf. ZDMG. 10, 628.
- 114^b Syriac Manuscript | Gospels of a Pre-Harklensian Version || Acts and Epistles of the Peshitto Version || Written (probably) between 700 and 900 AD. By the Monk John—Presented to the Syrian Protestant College by 'Abd ul-Messiah of Mardin.
 [Letterpress 4 ff. 3 fotogr. ed. *I. H. Hall*, Philadelphia.]

III *versio hexaplaris Pauli Tellensis* (a. 616/7).

- 115 Josua imperatoris historia illustrata atque explicata ab *Andrea Masio*. Antverpiae, Plantin. 574 fol. 154. 350 (29). [c. nov. tit.(?) Amst. 1609.]
- 116 Specimen ineditae et hexaplaris bibliorum versionis syro-esthrangelae cum Simplici atque utriusque fontibus graeco et hebraeo collatae, cum duplici lat. vers. ac notis. edidit ac diatribam de rarissimo codice Ambrosiano unde illud haustum est, praemisit *Johannes Bern. de Rossi*. Parmae 778. 4^o. (ps. 1.) 16 pp.
M. 1. 50. 1. 75.
de cod. Ambr. cf. epistolam J. J. Björnståhl (Mediol. 2 Märt. 1773) Samlaren 8. 126 p. 234, aliam eiusdem ad White cum epistola *Brancae* ad Bruns Rep. 3. (78), von einem syrisch-hexaplarischen Manuscripte in der Ambrosianischen Bibliothek zu Mayland. 166/187; *ibid.* de *Rossi* 187/212 von der syrisch-hexaplarischen Handschrift zu Mayland, nebst einem Vorbericht von *Joh. Gottfr. Eichhorn*.
- 117 — repetivit *Eichhorn*, Repertorium 3 (78) 209.
- 118 *Libri IV regum* syro-hexaplaris specimen. e manuscripto parisiensi syriace edidit *J. G. Hasse*. Jenae 782. M. 1. 20. 1. 75.
- 119 *Codex syriaco-hexaplaris* ambrosianus-mediolanensis editus et latine versus a *Matth. Norberg*. Londini Goth. 787. 4^o. [22] 501 pp. M. 4. 5. 6. 10.
- 120 *Daniel* secundum editionem LXX. interpretum ex tetraplis desumptam. ex codice syro-esthrangelo bibliothecae ambrosianae syriace edidit, latine vertit, praefatione notisque criticis illustravit *Gaietanus Bugatus*. Mediolani 788. 4^o. [10] 32. 168.
M. 3. 4. fr. 7.
- 121 [Psalmi sec. ed. LXX interpretum, quos ex cod. syr. estrangh. bibl. Ambrosianae syriace imprimendos curavit C. Bugatus sine titulo l. & a. Mediolani 820]. 4^o. [aliis 1798.]
Petrus Cighera, de vita et scriptis Gaietani Bugati . . . commentarius additus praefationis loco ejusdem versionis psalmorum nunc primum in lucem prodeunt. *ib.* eod. M. 7. 9. fr. 10.
- 122 *Codex syriaco-hexaplaris*. liber quartus regum e codice parisiensi, Jesaias, duodecim prophetae minores, proverbialia, Jobus, canticum, threni, ecclesiastes e codice mediolanensi edidit et commentariis illustravit, *Henricus Middeldorpf*. Berolini 35. 4^o. Pars 1 textus syriacus. pp. 12. 400. pars 2 commentarii. pp. 401/658.
(M. 24.) 5. 6. 7. 50. 8.
- 123 *Libri Judicum et Ruth* secundum versionem syriaco-hexaplaris ex codice musei britannici nunc primum editi graece translati notisque illustrati . . . ed. Thomas Skat Rørdam. Havniae 59/61. 4^o. S 93 (2).
M. 1. 25. 6.

- 124 Monumenta sacra et profana ex codicibus praesertim bibliothecae ambrosianae. Mediolani. 4^o.
- a. Tom. 1, fasc. 1 Baruch, Threni et Epistola Jeremiae versionis syriacae Pauli Telensis cum notis et initio prolegomenôn in integram eiusdem versionis editionem. edidit S. O. Antonio Maria Ceriani. 61. 8. 1—72.
- b. T. 2, fasc. 1—4. Pentateuchi syro-hexaplaris quae supersunt cum notis. accedunt nonnulla alia fragmenta syriaca. edidit S. O. A. M. Ceriani. 63. 24. 344 pp. L. 46.
- c. T. 7. Codex Syro-hexaplaris ambrosianus photolithographice editus curante et adnotante Sac. Obl. Ant. Maria Ceriani. Mediolani 74. fol. 140. 2. 193 ff. M. 105. 115. 160.
- 125 Mittheilungen aus der syrischen hexapla-handschrift der psalmen im brit. museum. [add. 14,434 ps. 56 (h. 57)] von Dr. M. Heidenheim.
Deutsche vierteljahrsschrift für englisch theologische forschung und kritik. Gotha. 1. 275/8.
- 126 *Veteris testamenti ab Origene recensiti fragmenta apud Syros servata quinque. praemittitur Epiphanii de mensuris et ponderibus liber nunc primum integer et ipse syriacus. Paulus de Lagarde* edidit. Gottingae 80. 4. 356. [Ex. Nu. Jos. Regn. 3. 4.] M. 20.

IV versio palaestinensis.

- 127 Evangeliarium hierosolymitanum ex codice vaticano palaestino deprompsit, edidit, latine vertit, prolegomenis ac glossario adornavit comes Franciscus Miniscalchi Erizzo. Veronae. 4^o. tom. 1 61. 3. 580 (1) tabb. 2. t. 2 64. 51. 89. 1. M. 60. 64. 80.
cf. Zahn, Forschungen 1, 329/50.
- 128 Fragmenta syro-palaestina [bibliorum tam veteris quam novi testamenti etc.] vide Land, Anecdota T. 4. Lugd. Bat. 75. 4^o. pp. 177/233. 103/224.
- 128^b J. P. N. Land, de zoogenaamde hierosolymitaansche of christelijk-palestynsche Bijbelvertaling. M. —. 80.
Verslagen en Mededeelingen der k. Acad. d. Wetensch. Afd. Letterk. Tweede Reeks, Deel 5, bl. 196/208.
- 128^c Th. Nöldeke, Ueber den christlich-palästinischen Dialect. ZDMG. 22. 443/527.
[Haeredes comitis Fr. M. Erizzo typos Evangeliarum Academiae dei Lincei dono dederunt (Atti 1884/5 Rendiconti, 1. 6. 15 Febr. 85. p. 169), Paulo de Lagarde permissionem reimpressionis.]

III. LIBRI ECCLESIASTICI (LITURGICI, RITUALES).*)

Missale chaldaicum ex decreto s. congreg. de propaganda fide editum.
Rom. 767. fol. 616 pp. M. 30. 90. 100. fr. 250.

Ordo chaldaicus missae beatorum apostolorum iuxta ritum ecclesiae
malabaricae. Rom. 774.

acc. Ordo chaldaicus rituum et lectionum iuxta morem ecclesiae ma-
labaricae. Rom. 775.

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Rom 844.

Missale syriacum iuxta ritum ecclesiae antioch. Syrorum. fol. Rom
843. M. 16. 25. 30.

Missale chaldaico-malabaricum. Romae 1857. 4^o. M. 30.

Missale chaldaicum iuxta ritum eccl. nationis Maronitarum. Rom
1592/94 (2 ff.) 288 pp. fol. M. 300.

alia editio + 4 ff. praef. arabice et latine. R. 1604. M. 300.

Missale syriacum iuxta ritum eccl. antiochenae nationis Maronitarum.
Rom 716. fol. M. 45.

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idem. *ibid.* 838.

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Liber ministri missae iuxta ritum ecclesiae nationis Maronitarum.
Rom 596. 4^o. £ 2. 10.

Diaconale syriacum iuxta ritum ecclesiae antiochenae nationis Maro-
nitarum. Rom 736.

idem, Romae 715.

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editio 7. Kozchayae 854.

The liturgy of S. Celestine ed. W. Wright in: *Journal of sacred
literature.* April 867. p. 332. London. M. 1. 25.

Codex liturgicus ecclesiae universae in XV libros distributus . . .

Joseph Aloysius Assemanus . . . castigavit, recensuit. Romae 4.
749/66. .

Syriaca 1, p. 174/276. 2, 211/350. 3 (750) 136/237. 4, 2 = t.

5 (752) 131/226. 6, 4 = t. 7 (754) 91/108. 8, 2. (756) 1/228.

8, 3 = t. 9 (758) 1/119. 8, 6 = t. 12 (766) 1/224. .

vol. 1—12. M. 460.

D. Severi alexandrini quondam patriarchae de ritibus baptismi et

*) sec. *Bickell*, conspectus sect. 7—10.

altera editio Innocentii X. ibid. 717.

tertia editio e revisione Stephani Evodii patriarchae. ib. 731.

Officium feriale iuxta ritum ecclesiae Syrorum Maronitarum, Innocentii X Pont. Max. iussu editum, denuo typis excusum regnante Pio VIII. P. O. M. ed. 3. Rom 830.

[ed 4^a?] Rom 835.

M. 6.

Breviarium syriacum, officium feriale iuxta ritum ecclesiae Syrorum Maronitarum, Innocentii X. P. M. iussu editum, denuo typis excusum, ed. 5. Rom 863.

[acc. officium defunctorum.]

ܐܘܨܚܘܢܐ ܐܘܨܚܘܢܐ ܐܘܨܚܘܢܐ. Kozchayae 855.

Carmina ecclesiae syriacae curavit *Ludovicus Spieth* in: *H. A. Daniel*, thesaurus hymnologicus. tom. 3.

Ein beitrage zur kunde der syriscen hymnologie. von prof. dr. *Pius Zingerle* in: Heidenheim, deutsche vierteljahrsschrift für englisch-theologische forschung und kritik. Gotha 2, 336/45.

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الاشكيمي بحسب الكنيسة السريانية باجازه ذي

Mossul, Dominic. 1868. 239. 12^o (approbatio, praefatio, titulus, rubricae arabice,

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e codice Orphanotropei Halensis, de quo vide: *La Croze*, Histoire du Christianisme des Indes 3, 230; *J. D. Michaelis*, Einleitung N. T. Th. 1. § 11; *Marsch*, Anmerkungen und Zusätze (übersetzt von E. F. K. Rosenmüller 1, 162).

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- Duval, R., Lettre sur le bréviaire nestorien. Journ. asiat. 1884. janv. 106/8.
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- *Caspari, C. P.*, Jesu apokryfiske Brev til den edessenske Konge *Abgarus* i udvidet middelalderlig Skikkelse bestemt til at tjene som Amulet. Theol. Tidsskrift . . . i Norge 3 Raekke 1, 3 (1886) 427/8.
- *Lipsius, R. A.*, Die Edessenische Abgarsage kritisch untersucht. Braunschweig 1880. 92 pp.
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- Abraham Bethrabbanensis* cf. *Breviarium Mossulense* p. 57.
- Abraham Cascarensis* regulae monachorum Ebedjesu, *Nomocanon tract. 7.*
- Abulfaragius* vide *Gregorius.*
- Acta sanctorum martyrum* orientalium et occidentalium in duas partes distributa adcedunt acta s. Simeonis stylitae omnia nunc primum . . . e bibliotheca apostolica vaticana prodeunt *Stephanus Evodius Assemanus* archiepiscopus apameensis chaldaicum textum recensuit . . . latine vertit admonitionibus, perpetuisque adnotationibus illustravit. Romae 748. fol. 2 voll. M. 120.
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- Alexandri magni ad Aristotelem litterae fictitiae*: Roediger² 112/20. ad Pseudo-Callisthenem conf. *Theod. D. Woolsey* JAm. Or. Soc. 1854, 357/428 B. H. C[owper] the Acts of *Addi*. Journ. of S. Lit. & Bibl. Rec. July 1858; *Rimheld*, Beiträge zur Geschichte und Kritik der Alexandersage. Hersfeld, Progr. 1873. 4^o. Dr. *H. Christensen*, Beiträge zur Alexandersage; Hamburg, Wilh. Gymn. Ib. 1883. 4^o.
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- Ambrosius*, hypomnemata [= Pseudo-Justinus oratio ad Graecos]. Curet. Spic. 38/42.
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*) LR. = Lagarde, reliquiae juris ecclesiastici syriace.

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 S. Ephr. Syri . . . opera selecta. ed. J. J. Overbeck. Ox. 1865.
 351/55.
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 Roed.² 110/1. [cf. de Lagarde, Mitth. 1, 56 sq.]
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 with an english translation by *W. Wright*. Lond. 69. 4^o. Vol.
 1 the syriac text. (M. 41.) 25. 35. 36.
 cf. Th. Nöldeke GGA. 1869. 39. 1521/32; Bickell, in Bibliothek
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 195/256, *C. Fr. Sasse* [† 3. Juli 1880] Prolegomena in Aphraatis
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 M. —. 80. 1. 20; *Forget, Jac.*, de vita et scriptis Aphraatis Sa-
 pientis Persae, Lovanii 1882. 377 S. M. 5. Ryssel, St. & Kr.
 1883. 2. 306/36.
- De hermeneuticis apud Syros Aristoteleis Jo. Georgius Ern. Hoff-*
mann scripsit adiectis textibus et glossario. Lips. 69.
 M. 3. 7. 13.
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- [Pseudo-]Aristoteles *περι κοσμου προς Αλεξανδρον*: LA. *) 134/58.
- The festal letters of Athanasius*, discovered in an ancient syriac ver-
 sion and edited by *William Cureton*. Lond. 48. sh. 18. (In-
 troducio sep. M. 2.) M. 6. 5. 3. 50. 3. 2. 50.
 etiam apud Mai, NPB. 6, 1/160.
- Das *Athanasius* dem grossen zugeschriebene glaubensbekenntniss
περι της σαρκωσσεω του θεου λογου in syrischer übersetzung aus
 einer nitrischen handschrift des british museum: *analecta Nic.*
 p. 37. *Caspari*, Quellen zur ältesten Geschichte des taufsymbols.
 1. 66. 143/60.
- Babai* (senior) ex Beth-Aināthā carmina cf. *Breviarium Mossul.* p. 39.
 42. 47; de eo Thomas Margensis apud BO. 3, 1, 88/92.
- Babai bar Nesibinaye* duo carmina: *Brev. Moss.* p. 41. 42.

*) LA. = Lagardii Analecta.

Baethgen s. Fragmente, Philoxenus, Sindban.

Balaeus chorepiscopus (c. 430), carmina: *Ephraemi*, Balaei aliorumque opera selecta ed. Overbeck. Oxf. 65 p. 249/336 et: *Wenig*, Schola syriaca (66), 160/2. Thalhofer, Bibliothek 41, 67 et 44.

Bardesanes (11. Juli 154/222) [discipulus ejus *Philippus*] de fato
 [ܐܘܪܘܫܝܡܐ] [ܐܘܪܘܫܝܡܐ] [ܐܘܪܘܫܝܡܐ] Spic. 1—21.

cf. *Wright*, Apocryphal Acts p. 274 *Lipsius*, die apokryphen Apostelgeschichten 1, 292; *Nöldeke*, qui acta Thomae e lingua Syriaca in Graecam, non e Graeca in Syriacam translata esse censet.

— *Hahn*, Aug., *Bardesanes* gnosticus Syrorum primus hymnologus. Lips. 1819. (M. 1. 20.) —. 75.

cf. *Clark's* Ante Nicene Christian Library vol. 22, 25, *Merx*, *Bardesanes* (1863) 25.

Barhebraeus vide *Gregorius*.

Barsaumas Nisibenus cf. *Brev. Moss.* p. 58.

Barsuma, frater *Gregorii Barhebraei* vid. *Greg. B. H.*

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cf. *Mosis Bar Cephae* de Paradiso p. 235/54.

ibid.: 254/6 *Precatio Divi Basilii*, qua solet operatus sacris uti apud Deum, tralata ex Syrico per eundem *Andream Masium* Bruxellanum.

[iam ante *Masium* tralatio a *Mose Mardinensi* facta impressa est, ubi? quando?]

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- *Hilgenfeld*, A., die Briefe des römischen Clemens und ihre syrische Uebersetzung. Zfw. Th. 20, 4.
- Sancti patris nostri *Clementis romani epistolae binae de virginitate* syriace . . . edidit *Joannes Theodorus Beelen*. Accedunt fragmenta nonnulla exegetici argumenti . . . nunc primum edita. Lovanii 56.
 M. 5. 6. 7. 50. 8. 9. 10. 12.
- Sancti *Clementis Romani* quae syriace et armenice supersunt fragmenta. Pitra 4, 1. 2, lat. 276.
- Syrische Bijdragen tot de Patristik (door *J. P. N. Land*) I. *Clementis Romanus* de virginitate. II. Bardesanes de fato. (Overdruk uit de Godgeleerde Bijdragen voor 1856/7). 8^o.
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- Cureton vide Ignatius, Spicilegium.
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*) Mo = Monumenta syriaca.

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Elxai cf. *Hitzig* ZDMG. 12, 318; *M. A. Levy* ib. 712 sec. *Ign. Stern*, ܒܢ ܗܢܝܪܐ (Szegedin 1858); de Lagarde, *Mitteilungen* 2, 363.

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M. 150. 160. 180. 240. (voll. 3 syr. M. 70).

Ephraem Syrus († 373).

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3. „ Die Tugendschule; eine Sammlung ascetischer Schriften.

4. „ Die heilige Muse der Syrer.

5. „ Gesänge gegen die Grübler über die Geheimnisse Gottes.

6. „ Reden über die Busse und Zerknirschung sammt mehreren anderen verschiedenen Inhalts.

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nici londinensis bibliothecae bodleianae oxoniensis regiae biblio-
thecae berolinensis primum edidit commentariis instruxit diffici-
liores locos transtulit atque explanavit *Fridericus Ferdinandus*
Larsow. [1] Lipsiae 58. 4^o. 4 8 pp. [Consociatis Borussorum
et Britannorum regnis nuptias auspiciatissimas felicissimas Friderici
Guilelmi et Victoriae pia mente congratulatur F. F. L. Berolini
die VIII M. Febr. 1858.] M. 3.
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- scholia in librum Jobi ex codd. mss. emendata denuo edidit diffi-
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D. Geo. Henr. Bernstein. Vratislaviae 58. fol. (4) 16 pp.]
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scholiis, quae ad eam a BH. conscripta sunt, integris additis.
dissert. quam . . . defendet auctor *Joannes Mauritius Winklerus*.
Vratislaviae 39. 32 pp.
- in librum psalmodum adnotationes e recognitione *Pauli de La-*
garde. in: Praetermissorum libri duo Gottingae 79, 97/252.
- in psalmos [1. 2. 22. prooem.] scholiorum specimen e codicibus
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Henr. Rhode. Vratislaviae 32. 5 84 [l. 93]. (1) pp. M. —. 75.
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vorrede zum neuen testamente. veröffentlicht von lic. dr. R.
Schröter: ZDMG. 29 (75) 247/303. M. 1.
- scholia in ps. 8. 40. 41. 50 e codice berolinensi primum edita
cum codicibus bodl. florent. vatic. collata translata et annotationi-
bus instructa. dissert. quam . . . defendet auctor *Rob. Gust. Feod.*
Schroeter. Vratislaviae 57. (M. 2. 75.) —. 50. 1. 50.
- scholia in ps. 68 e codicibus mss. syr. bibl. florent. et clement.-
vatic. et bodl. oxon. primum edita et annotationibus illustrata.
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10 עֲבָדָה לְמִצְוֵי הַשָּׁמַיִם. 10 מִן הַיָּמִים הַלְלוּ אֱלֹהֵינוּ
 אֲנִי: וְלִמְנוּחַי וְלִמְנוּחַי מִן הַיָּמִים. 11 מִן הַיָּמִים הַלְלוּ אֱלֹהֵינוּ
 15 לְבָרְכָהּ. 11 אֲנִי: וְלִמְנוּחַי וְלִמְנוּחַי מִן הַיָּמִים. 12 מִן הַיָּמִים הַלְלוּ אֱלֹהֵינוּ
 וְלִמְנוּחַי וְלִמְנוּחַי מִן הַיָּמִים. 13 מִן הַיָּמִים הַלְלוּ אֱלֹהֵינוּ
 20 וְלִמְנוּחַי וְלִמְנוּחַי מִן הַיָּמִים. 14 אֲנִי: וְלִמְנוּחַי וְלִמְנוּחַי מִן הַיָּמִים
 לְבָרְכָהּ. 15 מִן הַיָּמִים הַלְלוּ אֱלֹהֵינוּ וְלִמְנוּחַי וְלִמְנוּחַי מִן הַיָּמִים
 16 מִן הַיָּמִים הַלְלוּ אֱלֹהֵינוּ וְלִמְנוּחַי וְלִמְנוּחַי מִן הַיָּמִים
 25 לְבָרְכָהּ. 17 מִן הַיָּמִים הַלְלוּ אֱלֹהֵינוּ וְלִמְנוּחַי וְלִמְנוּחַי מִן הַיָּמִים
 18 מִן הַיָּמִים הַלְלוּ אֱלֹהֵינוּ וְלִמְנוּחַי וְלִמְנוּחַי מִן הַיָּמִים
 19 מִן הַיָּמִים הַלְלוּ אֱלֹהֵינוּ וְלִמְנוּחַי וְלִמְנוּחַי מִן הַיָּמִים
 20 אֲנִי: וְלִמְנוּחַי וְלִמְנוּחַי מִן הַיָּמִים. 20 מִן הַיָּמִים הַלְלוּ אֱלֹהֵינוּ
 30 וְלִמְנוּחַי וְלִמְנוּחַי מִן הַיָּמִים. 21 מִן הַיָּמִים הַלְלוּ אֱלֹהֵינוּ וְלִמְנוּחַי וְלִמְנוּחַי מִן הַיָּמִים

بِأَنفُسِهِمْ مَتَّئِلًا يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَمَا قُتِلُوا فِي سَبِيلِ اللَّهِ
 وَمَا قُتِلُوا فِي سَبِيلِ اللَّهِ وَمَا قُتِلُوا فِي سَبِيلِ اللَّهِ وَمَا قُتِلُوا فِي سَبِيلِ اللَّهِ
 35 فَمِنْهُمْ مَنْ هَرَبَ: هَمَّكَ مَتَّئِلًا بِصَفَاتٍ: هَجَسُوا بِهَجَسٍ
 جَانِبًا. 23 هَمَّكَ مَتَّئِلًا بِصَفَاتٍ: هَجَسُوا بِهَجَسٍ
 24 هَمَّكَ مَتَّئِلًا بِصَفَاتٍ: هَجَسُوا بِهَجَسٍ: هَجَسُوا
 هَمَّكَ مَتَّئِلًا بِصَفَاتٍ: هَجَسُوا بِهَجَسٍ: هَجَسُوا
 40 هَمَّكَ مَتَّئِلًا بِصَفَاتٍ: هَجَسُوا بِهَجَسٍ: هَجَسُوا
 هَمَّكَ مَتَّئِلًا بِصَفَاتٍ: هَجَسُوا بِهَجَسٍ: هَجَسُوا
 هَمَّكَ مَتَّئِلًا بِصَفَاتٍ: هَجَسُوا بِهَجَسٍ: هَجَسُوا
 45 هَمَّكَ مَتَّئِلًا بِصَفَاتٍ: هَجَسُوا بِهَجَسٍ: هَجَسُوا
 هَمَّكَ مَتَّئِلًا بِصَفَاتٍ: هَجَسُوا بِهَجَسٍ: هَجَسُوا
 هَمَّكَ مَتَّئِلًا بِصَفَاتٍ: هَجَسُوا بِهَجَسٍ: هَجَسُوا
 50 هَمَّكَ مَتَّئِلًا بِصَفَاتٍ: هَجَسُوا بِهَجَسٍ: هَجَسُوا
 هَمَّكَ مَتَّئِلًا بِصَفَاتٍ: هَجَسُوا بِهَجَسٍ: هَجَسُوا
 30 هَمَّكَ مَتَّئِلًا بِصَفَاتٍ: هَجَسُوا بِهَجَسٍ: هَجَسُوا

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CAPUT II.

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6 و بجز آنکه قلم مرقوم بجز آنکه: و بجز آنکه

مرقوم [لا] حد بقیه آنکه. 7 و بجز آنکه آنکه

آنکه بجز آنکه بجز آنکه: و بجز آنکه

بجز آنکه و بقیه: و مرقوم آنکه بجز آنکه. 8 و بقیه

15 ✓

آنکه آنکه بجز آنکه بجز آنکه: و بجز آنکه

بجز آنکه بجز آنکه بجز آنکه. 9 و بجز آنکه آنکه بجز آنکه

آنکه حد آنکه بجز آنکه بجز آنکه: و بجز آنکه

بجز آنکه: و بجز آنکه بجز آنکه بجز آنکه:

20 و بجز آنکه بجز آنکه بجز آنکه. 10 و بجز آنکه

بجز آنکه بجز آنکه بجز آنکه:

و بجز آنکه بجز آنکه بجز آنکه. 11 و بجز آنکه

بجز آنکه: و بجز آنکه بجز آنکه بجز آنکه:

بجز آنکه. 12 و بجز آنکه بجز آنکه: و بجز آنکه

بجز آنکه بجز آنکه بجز آنکه. 13 و بجز آنکه

25

بجز آنکه بجز آنکه: و بجز آنکه بجز آنکه.

خَسَمًا. وَبَعْدَ قَاوِمِ اِمْكُنَا وَجَعِبْ وَمَا كَسَمَ تَاَجَعًا.
 3 هَجَبٌ قَاوِمِ اِمْكُنَا وَجَعِبْ حَلَاثٌ وَجَعِبْ وَمَا اَمَكُنْ كَسَا 5
 وَلَا تَجَاعِبْ كَلَسَ وَلَا تَجَعِبْ جَعِبَ كَسَ وَلَا تَجَعِبْ جَعِبَ.
 4 هَاكُنْ سَمًا لَانَلَا لَانَلَا مَعَدَّ نَعَدَّ جَعِبَ. 5 كَلَسًا وَتَمَبَّ
 كَسَا. وَجَعِبْ مَا وَاجَعِبْ اِنَلَا. مَلَسَ. كَلَفَانِيَّتْ كَلَمَلَفْ.
 سَمَسَمَلَا. اَمْرٌ كَسَا مَبَجَمٌ بَجَا هَجَمَلَا. 6 سَمَسَمَلَا
 اِنَلَا بِمَعْنَى اِمْكُنَا كَمَا جَلَا هَفَانِيَّتْ اِنَلَا وَفِي بَابِ
 10 اِمْكُنَا كَلَسَ حَسَا. هَتَعَدَّ جَعِبَ قَاوِمِ سَمَسَمَلَا.
 هَمَسَمَلَا اِنَلَا كَصَدَّكَ كَفَسَ هَاكُلَا. 7 هَاكُلَا سَمَلَا [م] كَتَلَا
 وَجَعِبْ وَمَسَمَلَا. هَمَبَجَمٌ وَكَلَمَلَفْ اِنَلَا. هَمَبَجَمٌ وَتَمَبَّ اِنَلَا.
 هَجَبٌ كَسَمَ. فَمَا هَمَلَا. 8 هَمَمَلَا هَمَلَا وَتَمَبَّ اِنَلَا
 15 مَسَمَلَا وَجَعِبْ وَمَا كَلَسَ وَمَمَلَا. هَمَلَا هَمَلَا [ع] اَمْرٌ
 هَمَلَا سَمَلَا مَعْنَى اِمْكُنَا جَعِبَ اِمْكُنَا وَجَعِبْ وَمَمَلَا.
 9 هَمَلَا مَعْنَى اِمْكُنَا لَانَلَا هَاكُنْ حَسَا. اِمْمَا اِنَلَا اَمْرٌ.
 10 هَاكُنْ هَمَلَا وَجَعِبْ وَمَمَلَا هَمَلَا هَمَلَا وَكَلَمَلَفْ اِنَلَا
 هَمَلَا هَمَلَا. 11 هَاكُنْ حَسَا مَعْنَى اِمْكُنَا هَمَلَا وَكَلَمَلَفْ اِنَلَا.
 20 هَاكُنْ مَعْنَى اِمْكُنَا وَجَعِبْ وَمَمَلَا. وَلَا تَجَعِبْ اِمْكُنَا. 12 هَاكُنْ
 اَمْرٌ. اِنَلَا وَتَمَبَّ جَعِبَ هَمَلَا مَسَمَلَا حَسَا مَعْنَى اِمْكُنَا
 هَمَلَا. هَاكُنْ مَعْنَى اِمْكُنَا لَانَلَا. 13 مَلَسَ سَمَلَا وَجَعِبْ وَمَمَلَا.
 هَمَلَا لَانَلَا. سَمَلَا اِنَلَا هَمَلَا. 14 هَاكُنْ مَعْنَى

כִּי אֵין אֵין בְּיָדְךָ מִיָּדְךָ וְיָדְךָ מִיָּדְךָ
וְיָדְךָ מִיָּדְךָ וְיָדְךָ מִיָּדְךָ

45

CAPUT IV.

(Secundum codicem Ambrosianum seculi fere sexti.)

1 אֵין אֵין בְּיָדְךָ מִיָּדְךָ וְיָדְךָ מִיָּדְךָ
אֵין אֵין בְּיָדְךָ מִיָּדְךָ וְיָדְךָ מִיָּדְךָ
אֵין אֵין בְּיָדְךָ מִיָּדְךָ וְיָדְךָ מִיָּדְךָ
אֵין אֵין בְּיָדְךָ מִיָּדְךָ וְיָדְךָ מִיָּדְךָ
5 אֵין אֵין בְּיָדְךָ מִיָּדְךָ וְיָדְךָ מִיָּדְךָ
אֵין אֵין בְּיָדְךָ מִיָּדְךָ וְיָדְךָ מִיָּדְךָ
אֵין אֵין בְּיָדְךָ מִיָּדְךָ וְיָדְךָ מִיָּדְךָ
אֵין אֵין בְּיָדְךָ מִיָּדְךָ וְיָדְךָ מִיָּדְךָ
10 אֵין אֵין בְּיָדְךָ מִיָּדְךָ וְיָדְךָ מִיָּדְךָ
אֵין אֵין בְּיָדְךָ מִיָּדְךָ וְיָדְךָ מִיָּדְךָ
אֵין אֵין בְּיָדְךָ מִיָּדְךָ וְיָדְךָ מִיָּדְךָ
אֵין אֵין בְּיָדְךָ מִיָּדְךָ וְיָדְךָ מִיָּדְךָ
15 אֵין אֵין בְּיָדְךָ מִיָּדְךָ וְיָדְךָ מִיָּדְךָ

9. מלפניו יצא רוחו לראות. אבא נחמיה
 אבא. אבא לך נחמיה. אבא נחמיה
 10. אבא. אבא נחמיה. אבא נחמיה
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 35. אבא נחמיה. אבא נחמיה

וְהִנֵּה אֵלֶיךָ לְבָבִי. ¹⁹ וְלִבִּי נֶפֶס לַיהוָה
 יְהוָה. שְׂמֵחַ דַּעַת בְּיָד הַצְּדִיקִים וְאֵינִי
²⁰ וְלִבִּי בְּיָד לֵבִי. מִן הַמִּתְנַחֵם אֶת
 הַצְּדִיקִים וְהַיָּשָׁרִים. ²¹ וְהַצְּדִיקִים וְהַיָּשָׁרִים
⁴⁰ מִן הַמִּתְנַחֵם אֶת הַצְּדִיקִים וְהַיָּשָׁרִים.
²² וְהַצְּדִיקִים אֶת מִן הַמִּתְנַחֵם אֶת הַצְּדִיקִים
 וְהַיָּשָׁרִים וְהַצְּדִיקִים וְהַיָּשָׁרִים וְהַצְּדִיקִים
²³ וְהַצְּדִיקִים לְבָבִי לְבָבִי לְבָבִי לְבָבִי
 לְבָבִי לְבָבִי לְבָבִי לְבָבִי לְבָבִי לְבָבִי
⁴⁵ לְבָבִי לְבָבִי לְבָבִי לְבָבִי לְבָבִי לְבָבִי
 לְבָבִי לְבָבִי לְבָבִי לְבָבִי לְבָבִי לְבָבִי
²⁵ לְבָבִי לְבָבִי לְבָבִי לְבָבִי לְבָבִי לְבָבִי
 לְבָבִי לְבָבִי לְבָבִי לְבָבִי לְבָבִי לְבָבִי
 לְבָבִי לְבָבִי לְבָבִי לְבָבִי לְבָבִי לְבָבִי
⁵⁰ לְבָבִי לְבָבִי לְבָבִי לְבָבִי לְבָבִי לְבָבִי
 לְבָבִי לְבָבִי לְבָבִי לְבָבִי לְבָבִי לְבָבִי

נָתַן לָךְ יְהוָה וְיִשְׂרָאֵל: יִלְךָ וְיִשְׂרָאֵל:

18 30 וְיִשְׂרָאֵל יִלְךָ וְיִשְׂרָאֵל לְךָ: וְיִשְׂרָאֵל

וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל: וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל

וְיִשְׂרָאֵל לָךְ יִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל

וְיִשְׂרָאֵל: 19 וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל

וְיִשְׂרָאֵל וְיִשְׂרָאֵל: וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל

35 וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל

וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל: 20 וְיִשְׂרָאֵל

וְיִשְׂרָאֵל לְךָ: וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל

וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל: לְךָ וְיִשְׂרָאֵל

וְיִשְׂרָאֵל וְיִשְׂרָאֵל: 21 וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל

40 וְיִשְׂרָאֵל: לְךָ וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל

וְיִשְׂרָאֵל: 22 וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל לְךָ:

וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל: וְיִשְׂרָאֵל וְיִשְׂרָאֵל

וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל: וְיִשְׂרָאֵל וְיִשְׂרָאֵל

45 מִן לְבָבָם יִשְׁמָעוּ. וְהַלְחֵם אֶת־בָּנָיו לֵאלֹהֵי: מְחַיֵּיב מִתְּנֵה
 לְיִשְׁרָאֵל אֱלֹהֵיהֶם. 23 יִשְׁמָעוּ מִן־הַיָּד וְהַיָּד מִן־הַיָּד וְהַיָּד מִן־הַיָּד
 מִן־הַיָּד יָד בְּיָדָם: וְהַיָּד מִן־הַיָּד וְהַיָּד מִן־הַיָּד
 חַיִּיבֵי בְּשָׂרָם יִשְׁמָעוּ. 24 עַבְדָּם וְהַיָּד
 2 מִן־הַיָּד יָד בְּיָדָם: וְהַיָּד מִן־הַיָּד וְהַיָּד מִן־הַיָּד
 חַיִּיבֵי בְּשָׂרָם: וְהַיָּד מִן־הַיָּד וְהַיָּד מִן־הַיָּד.
 50 25 וְהַיָּד מִן־הַיָּד חַיִּיבֵי בְּשָׂרָם: חַיִּיבֵי בְּשָׂרָם
 יִשְׁמָעוּ מִן־הַיָּד: וְהַיָּד מִן־הַיָּד וְהַיָּד מִן־הַיָּד:
 וְהַיָּד מִן־הַיָּד לְיִשְׁרָאֵל: וְהַיָּד מִן־הַיָּד וְהַיָּד מִן־הַיָּד.
 26 וְהַיָּד מִן־הַיָּד יִשְׁמָעוּ לֵךְ: וְהַיָּד מִן־הַיָּד וְהַיָּד מִן־הַיָּד
 חַיִּיבֵי בְּשָׂרָם וְהַיָּד מִן־הַיָּד. 27 עַבְדָּם
 55 וְהַיָּד מִן־הַיָּד: לֵךְ וְהַיָּד. 28 יִשְׁמָעוּ מִן־הַיָּד וְהַיָּד מִן־הַיָּד
 לְבָבָם: וְהַיָּד מִן־הַיָּד וְהַיָּד מִן־הַיָּד וְהַיָּד מִן־הַיָּד:
 וְהַיָּד מִן־הַיָּד וְהַיָּד מִן־הַיָּד. 29 יִשְׁמָעוּ מִן־הַיָּד וְהַיָּד מִן־הַיָּד
 וְהַיָּד מִן־הַיָּד: וְהַיָּד מִן־הַיָּד וְהַיָּד מִן־הַיָּד וְהַיָּד מִן־הַיָּד

دېر خړه بڼه نه ترخې: د له جلمه فېلې يول

د پېر نه: 30 د كېر كېرې د بېرته خېر كې:

د مېر د بېرته: د مېر كېر د بېرته بڼه

د مېر نه ترخې: د له جلمه فېلې يول د پېر نه:

د پېر نه ترخې د مېر نه ترخې: د پېر نه ترخې

د پېر نه ترخې: 32 د مېر نه ترخې د پېر نه ترخې:

د مېر نه ترخې د پېر نه ترخې د مېر نه ترخې:

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د پېر نه ترخې د مېر نه ترخې د پېر نه ترخې:

د پېر نه ترخې: 34 د مېر نه ترخې د پېر نه ترخې:

د پېر نه ترخې د مېر نه ترخې د پېر نه ترخې:

د پېر نه ترخې: 35 د مېر نه ترخې د پېر نه ترخې:

د پېر نه ترخې د مېر نه ترخې د پېر نه ترخې:

د پېر نه ترخې: 36 د مېر نه ترخې د پېر نه ترخې:

75 אֵלֶּךָ יִשְׁעֶיךָ יִשְׁעֶיךָ לִיחַדְּכָה כִּי יִשְׁעֶיךָ יִשְׁעֶיךָ
אֲשַׁחֲדָהּ כִּי אֲשַׁחֲדָהּ כִּי אֲשַׁחֲדָהּ :: 37 יִלְכֶּךָ אֱלֹהֵיךָ 75
יִשְׁעֶיךָ : כִּי יִשְׁעֶיךָ : אֵלֶּךָ . יִשְׁעֶיךָ אֲשַׁחֲדָהּ
אֲשַׁחֲדָהּ : כִּי יִשְׁעֶיךָ . 38 אֲשַׁחֲדָהּ
אֲשַׁחֲדָהּ : אֲשַׁחֲדָהּ אֲשַׁחֲדָהּ : אֲשַׁחֲדָהּ אֲשַׁחֲדָהּ
יִשְׁעֶיךָ :: 39 יִשְׁעֶיךָ יִשְׁעֶיךָ אֲשַׁחֲדָהּ : אֲשַׁחֲדָהּ
אֲשַׁחֲדָהּ אֲשַׁחֲדָהּ אֲשַׁחֲדָהּ : יִלְכֶּךָ אֲשַׁחֲדָהּ אֲשַׁחֲדָהּ 80
אֲשַׁחֲדָהּ אֲשַׁחֲדָהּ : אֲשַׁחֲדָהּ אֲשַׁחֲדָהּ ::
 40 אֲשַׁחֲדָהּ אֲשַׁחֲדָהּ אֲשַׁחֲדָהּ אֲשַׁחֲדָהּ :
אֲשַׁחֲדָהּ אֲשַׁחֲדָהּ אֲשַׁחֲדָהּ :: 41 אֲשַׁחֲדָהּ אֲשַׁחֲדָהּ אֲשַׁחֲדָהּ
אֲשַׁחֲדָהּ אֲשַׁחֲדָהּ : אֲשַׁחֲדָהּ אֲשַׁחֲדָהּ :: 42 אֲשַׁחֲדָהּ אֲשַׁחֲדָהּ :
 85 אֲשַׁחֲדָהּ אֲשַׁחֲדָהּ אֲשַׁחֲדָהּ אֲשַׁחֲדָהּ אֲשַׁחֲדָהּ אֲשַׁחֲדָהּ
אֲשַׁחֲדָהּ :: 43 אֲשַׁחֲדָהּ אֲשַׁחֲדָהּ : אֲשַׁחֲדָהּ אֲשַׁחֲדָהּ
אֲשַׁחֲדָהּ : אֲשַׁחֲדָהּ אֲשַׁחֲדָהּ :: 44 יִשְׁעֶיךָ יִשְׁעֶיךָ יִשְׁעֶיךָ
אֲשַׁחֲדָהּ : אֲשַׁחֲדָהּ אֲשַׁחֲדָהּ : אֲשַׁחֲדָהּ אֲשַׁחֲדָהּ

ארבעה עשרה ימים ושלשה ימים ושלשה ימים
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בל לבב מרוב. וזכמא. ארצות וזמנא דכחא. וזמנא
 כחא דמריש. וזמנא דמריש. וזמנא דמריש. וזמנא דמריש.
 380 בך אכמא. וזמנא דמריש. וזמנא דמריש. וזמנא דמריש.
 כחא דמריש. וזמנא דמריש. וזמנא דמריש. וזמנא דמריש.
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 וזמנא דמריש. וזמנא דמריש. וזמנא דמריש. וזמנא דמריש.
 385 אבא.

אבא כחא דמריש. וזמנא דמריש. וזמנא דמריש. וזמנא דמריש.
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 390 וזמנא דמריש. וזמנא דמריש. וזמנא דמריש. וזמנא דמריש.
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 395 וזמנא דמריש. וזמנא דמריש. וזמנא דמריש. וזמנא דמריש.
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מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ וְעַתָּה יְיָ אֱלֹהֵינוּ
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2) e codice Mus. Brit. Add. 14,644.

1 (18 r.) אֲנִי אֲמַר אֲנִי אֲמַר אֲנִי אֲמַר אֲנִי אֲמַר
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5 אֲנִי אֲמַר אֲנִי אֲמַר אֲנִי אֲמַר אֲנִי אֲמַר
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155 אִנְחָא דְּמַצְטָא. אִנְחָא מְזַנָּא מְזַנָּא מְזַנָּא חֲזִי

אֲתִיבֵי אֲמַרְתִּי. אֲמַרְתִּי מְזַנָּא אֲמַרְתִּי מְזַנָּא מְזַנָּא

וְלִפְתָּי חֲזִי מְזַנָּא מְזַנָּא מְזַנָּא מְזַנָּא מְזַנָּא

וְכֵן לִי מְזַנָּא מְזַנָּא מְזַנָּא. כֵּן אֲמַרְתִּי מְזַנָּא מְזַנָּא

מְזַנָּא. מְזַנָּא מְזַנָּא מְזַנָּא מְזַנָּא מְזַנָּא מְזַנָּא

160 אִנְחָא מְזַנָּא מְזַנָּא מְזַנָּא מְזַנָּא מְזַנָּא מְזַנָּא

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165 מְזַנָּא מְזַנָּא מְזַנָּא מְזַנָּא מְזַנָּא מְזַנָּא

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(fol. 21 vers.) מְזַנָּא מְזַנָּא מְזַנָּא מְזַנָּא מְזַנָּא

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170 מְזַנָּא מְזַנָּא מְזַנָּא מְזַנָּא מְזַנָּא מְזַנָּא

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למעשה. (?)^a וכן אצל אלהים ואלהים

שאלוהים. ואלהים שאלוהים. ואלהים

20 ואלהים. ואלהים שאלוהים. ואלהים

שאלוהים. ואלהים שאלוהים. ואלהים

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35 ואלהים. ואלהים שאלוהים. ואלהים

שאלוהים. ואלהים שאלוהים. ואלהים

^a inclusa a secunda manu.

GLOSSARIUM.

1

اِئِ c., plerumque m., pl. اِئِ aer.

اِئِ § 33 Vater | father.

اِئِ impf. a verloren gehen, untergehen | go astray, perish. Aph. verderben | destroy. || اِئِ, اِئِ
Untergang, Verderben | destruction, decline. || اِئِ
verderblich | pernicious.

[اِئِ] part. pass. اِئِ traurig | mournful. Ethpe.
trauern, betrübt sein | mourn, be sad.

اِئِ = h. אֵבֶל מְחֻלָּה n. l.

اِئِ, اِئِ m. αγών.

اِئِ m. αγρός; pl. اِئِ Dörfer | villages.

اِئِ u, § 41 mieten | hire. || اِئِ, اِئِ m. Lohn | wages.

اِئِ (sic, § 3, V:ئِ) Dach | roof.

اِئِ, nest. اِئِ f., h. אֶרֶץ Boden | soil.

اِئِ f., h. אֹזֶן Ohr | ear.

اِئِ m., εἶδος (G. Hoffmann, ZDMG, 32, 748 n.), Ge-
stalt, Art, Aussehen | form, species, appearance.

| or | § 3 *interjectio irridentis, ehe, εὐγε.*

o| oder | or. || Δ.Δ.ο| (cf. Δ.Δ.) oder, das heisst | or, i. e.
| o|, *Ethpa.* sich vereinigen, versöhnen | be reconciled,
be at peace. || | f., pl. | Zeichen, Wunder-
zeichen, Buchstabe | sign, token, miracle, letter.

o| oh! Wehe! | oh! woe! *cum* \, \, \.

ο| (ο|, ο|) εὐαγγέλιον.
ο| εὐνοῦχος.

ο|, "ο|, "ο| ὑπομνήματα.

ο| § 14 Frosch | frog.

ο| *m.*, pl. ο|, | (V |?) Krippe | manger.

ο| (*vel* ο|), Jerusalem.

ο| § 48, g, 1 gehen | go. *Part.* nützlich sein | serve.

ο| § 32, *m.* Bruder | brother. || | *f.* Schwester |
sister || | *f.* brüderliche Liebe, bes. als Anrede |
brotherly, love, "brethren".

ο|, *impf. u.*, nehmen, annehmen, halten | take, accept,
hold. *Ethp.* festgehalten werden | be retained. *Aph.*
ergreifen lassen | cause to seize. || ο| *pass. et act.* ||
ο| Besitz, Gewalt | possession, power.

[ο|] ο| zurückgelassen, übrig sein | be left. || ο|
verweilen | remain. || ο|, |, *f.* |; pl. ο|,
ο| der letzte | last. || ο| *st. const.* (*sc.* ο|) =
adverb. || ο|, |, *f.* |; pl. ο|, ο|,
ο|, ο|, *etiam sine* | *et in Sing. sine* ο|
scribitur ο|, ein anderer | an other. *Adv.* ο|

et אַמַּיְנִים im Gegenteil | on the contrary. || אַמַּיְנִים
f., st. cstr. אַמַּיְנִים das Ende | end. || אַמַּיְנִים bis
 zuletzt | up to the last moment.

אַמַּיְנִים v. אַמַּיְנִים ; אַמַּיְנִים v. אַמַּיְנִים .

אַמַּיְנִים , *etiam sine* אַמַּיְנִים , pers., Bote | messenger.

אַמַּיְנִים (אַמַּיְנִים) wie, gemäss | as, according to. || אַמַּיְנִים ? אַמַּיְנִים ?
conj. wie | as. || אַמַּיְנִים ? אַמַּיְנִים ? wie dieser, ein solcher | such. ||
 אַמַּיְנִים ? אַמַּיְנִים ? auf solche Weise | in such a way. || אַמַּיְנִים ?
cum Suff., wie | like. (Cf. G. Hoffmann, ZDMG 32, 753.)
 אַמַּיְנִים auf solche Weise, z. B. | in such a way, *e. g.* || אַמַּיְנִים ?
 zugleich | together. || אַמַּיְנִים ? nachdem, entsprechend |
 according to, corresponding to.

אַמַּיְנִים ? wo ? | where ? || אַמַּיְנִים = אַמַּיְנִים ? wo ist (er) ? | where
 is (he) ? || אַמַּיְנִים ? אַמַּיְנִים ? woher ? | whence ? || אַמַּיְנִים ?
 auf welche Weise ? | in what way ? *cum. ? relative.*

אַמַּיְנִים v. אַמַּיְנִים . אַמַּיְנִים h. אַמַּיְנִים § 3.

אַמַּיְנִים , אַמַּיְנִים m. Baum | tree.

אַמַּיְנִים , אַמַּיְנִים wahrhaftig, gewiss | truly, certainly.

אַמַּיְנִים § 21 wer ? | who ? || אַמַּיְנִים ? § 22.

אַמַּיְנִים *etiam* אַמַּיְנִים , אַמַּיְנִים .

אַמַּיְנִים v. אַמַּיְנִים .

אַמַּיְנִים es ist, sind | there is, are; hebr. אַמַּיְנִים || אַמַּיְנִים es
 war | there was. || אַמַּיְנִים אַמַּיְנִים ich habe | I have. || אַמַּיְנִים etc.
 ich bin | I am. || אַמַּיְנִים = אַמַּיְנִים ? es ist nicht | it is not. ||
 אַמַּיְנִים *f.* das Wesen | being, existence.

אַמַּיְנִים *f., pl.* אַמַּיְנִים ἐχιδνα .

أَجْعَلُ, أَجْعَلُ, أَجْعَلُ v. أَجْعَلُ.

أَجْعَلُ *impf. u.*, § 41 essen | eat. || أَجْعَلُ § 19, a. || أَجْعَلُ
f. Speise, Lebensunterhalt | food, victuals.

أَجْعَلُ *impf. u.*, schwarz sein | be black. *Aph.* schwärzen |
make black. *Part. pass.* أَجْعَلُ geschwärzt | blackened.

أَجْعَلُ, أَجْعَلُ schwarz | black.

أَجْعَلُ v. أَجْعَلُ. أَجْعَلُ, أَجْعَلُ ξένος.

أَجْعَلُ, a, § 41 sorgen | attend to.

أَجْعَلُ § 25 Bauer | peasant.

أَجْعَلُ m. Zorn, Ärger | wrath, vexation.

أَجْعَلُ = أَجْعَلُ wenn, أَجْعَلُ nicht; aber, sondern | if not, but. (Cf.
ἀλλά.) || أَجْعَلُ أَجْعَلُ wenn nicht, nach einer Negation | if
not (after a negation) أَجْعَلُ v. أَجْعَلُ.

أَجْعَلُ, أَجْعَلُ m. Gott | God. || أَجْعَلُ göttlich | divine. || أَجْعَلُ
f. Gottheit | divinity.

أَجْعَلُ § 41 Zorn halten | keep his anger.

أَجْعَلُ f., pl. أَجْعَلُ, أَجْعَلُ h. אֲרִיב § 14, b Rippe | rib.

أَجْعَلُ, أَجْعَلُ et أَجْعَلُ, *impf.* أَجْعَلُ lernen | learn. *Pael.*
lehren | teach. || أَجْعَلُ gelehrt | learned. أَجْعَلُ Lehrer |
teacher. || أَجْعَلُ Gelehrsamkeit | learning. || أَجْعَلُ
§ 25, 4, b 1 Lehre | doctrine.

أَجْعَلُ 1000, § 33, d. *St. emph. sg. scribit* Nöld. أَجْعَلُ (k.);
pro أَجْعَلُ *editio americana* Apoc. 6, 11; 7, 1—4;
14, 1 (19, 18) أَجْعَلُ.

أَجْعَلُ f. § 17 b Schiff | ship.

كُضِّ, *impf. u.*, drängen, drücken | press, oppress. || كُضِّتْ | كُضِّتْ
es war nötig | it was necessary. || كُضِّتْ *m.* Bedrängnis,
Not | oppression, calamity.

أُمٌّ *f.* Mutter | mother. § 32.

(أَمْرًا) *adv.* beständig | constant. (*Etiam = ἀμρην.*) *Adv.*
أَمْرًا. || أَمْرًا Handwerker | artisan. || أَمْرًا Hand-
werk, Kunst | trade, art. *Aph.* آمِنُوا, glauben |
believe. || آمِنُوا Glaube | faith. || آمِنُوا, *f.* آمِنُوا
gläubig, treu | faithful, true.

كَلِمًا, *impf. a.*, sprechen | speak. || كَلِمًا, كَلِمًا *m.* Wort,
Predigt, Abhandlung | word, sermon, treatise.

أَمْرًا *m.* Lamm | lamb.

أَمْرًا wann? | when?

أَمْرًا wenn | if. || أَمْرًا, أَمْرًا wenn aber | but if. || أَمْرًا
häufig in nicht erfüllten Bedingungssätzen (often for
conditions not likely to be fulfilled).

أَنَا, أَنَا ich | I. *Pl.* أَنَا wir | we. § 19.

أَمْرًا *f.* ἰνδικτιῶνα, indictio.

أَمْرًا *v.* أَمْرًا, أَمْرًا.

أَمْرًا, أَمْرًا *m.* Mensch, ursprünglich kollektiv Mensch-
heit | man, originally mankind || der einzelne | the
single. أَمْرًا, أَمْرًا, *pl.* أَمْرًا; *pl.* أَمْرًا einige |
some. || أَمْرًا menschlich | human. || أَمْرًا Menschen-
natur | human nature. || أَمْرًا *v.* أَمْرًا.

أَمْرًا *m.*; أَمْرًا *f.* du | thou. || أَمْرًا *m.* أَمْرًا ihr | ye. § 19.

أَمْرًا *f.* Frau | woman. § 32.

𐤀𐤃, *Pael.* 𐤀𐤃 heilen | cure. || 𐤀𐤃𐤀 Heilkunst, Arznei |
medicine. *Pl. plerumque* 𐤀𐤃𐤀.

𐤀𐤃𐤀𐤃 *m., pl.* 𐤀𐤃𐤀𐤃, 𐤀𐤃𐤀𐤃 τὸ στάδιον.

𐤀𐤃𐤀, 𐤀𐤃𐤀 *m.* στύλος.

𐤀𐤃𐤀𐤃𐤀 ὁ στρατιώτης.

𐤀𐤃𐤀 *f., pl.* 𐤀𐤃𐤀 ἡ σφαῖρα.

𐤀𐤃 *impf. u* binden | bind. || 𐤀𐤃 Gefängnis | prison. ||

𐤀𐤃 *m.* § 25 Band | bond.

𐤀𐤃𐤀 doppelt | double; v. 𐤀𐤃𐤀.

𐤀𐤀 auch, sogar | too, even. || 𐤀𐤀𐤀 auch nicht, und nicht |
neither.

𐤀𐤀, 𐤀𐤀 *f., pl. tant.* Gesicht, Oberfläche, Gestalt | face,
surface, figure.

𐤀𐤀 (pers.) *plerumque Plur.* Schloss, Burg | castle,
fortress, tower.

𐤀𐤀𐤀, 𐤀𐤀𐤀 *m.* ὁ ἐπίσκοπος. || 𐤀𐤀𐤀𐤀𐤀𐤀 Bishops-
würde | bishopric.

𐤀𐤀𐤀 Hinterhalt | ambush v. 𐤀𐤀.

𐤀𐤀 v. 𐤀𐤀.

𐤀, 𐤀 v. 𐤀.

𐤀, 𐤀 *f., pl.* 𐤀 Weg | way.

𐤀 v. 𐤀.

𐤀 *m. pl.* 𐤀 Löwe | lion.

𐤀 *f.* Witwe | widow.

𐤀, 𐤀 *f., pl.* 𐤀 Erde, Land | earth, country. ||

𐤀 irdisch | earthly.

ⲉⲓⲁⲓ *impf. u* (Lag. Semit. 1, 26) begegnen | meet. || ⲉⲓⲁⲓ,
cum ⲛ *et Suff.* entgegen | to meet.

ⲓⲁⲓⲁⲓⲁⲓ v. ⲉⲓⲁⲓ; ⲓⲁⲓⲁⲓⲁⲓ v. ⲓⲁⲓⲁⲓ.

ⲓⲁⲓⲁⲓⲁⲓ, *f.* ⲓⲁⲓⲁⲓⲁⲓⲁⲓ ⲟⲣⲑⲟⲃⲟⲗⲟⲥ.

ⲓⲁⲓ, *impf. u*, ausgiessen, vergiessen | pour out, shed.

ⲓⲁⲓ v. ⲓⲁⲓ.

ⲓⲁⲓ, § 48 *d* 2 kommen, ankommen | come, arrive. *Aph.*
 bringen, führen | bring, lead. || ⲓⲁⲓⲁⲓ, ⲓⲁⲓⲁⲓ Ankunft |
 arrival.

ⲓⲁⲓ Zeichen | sign, token s. p. 134.

ⲓⲁⲓ, ⲓⲁⲓ *m.* Ort, Gegend | place, region. *Pl.* ⲓⲁⲓⲁⲓ. ||
 ⲓⲁⲓ *praep.* nach | after (§ 49, *h*) ⲓⲁⲓ *et* ⲓⲁⲓ; ⲓⲁⲓ;
 ⲓⲁⲓ später | later. Cf. de Lag. Mitth. 1, 77.

ⲓ

ⲓ *praep. in*, von Ort, Zeit, Zustand, Ursache, Instru-
 ment | in (*prepos.* denoting place, time, circumstance,
 reason, instrument).

ⲓⲁⲓ, ⲓⲁⲓ *h.* ⲓⲁⲓ, ⲓⲁⲓ(?) Brunnen, Cisterne | well,
 cistern.

ⲓⲁⲓ, *impf.* ⲓⲁⲓ schlecht sein | be bad. *Ethpe.* ⲓⲁⲓⲁⲓ,
 (ⲓⲁⲓ) *nestor.* ⲓⲁⲓ, *cum* ⲛ es missfiel ihm | it
 displeased him. || ⲓⲁⲓ böse | bad, wrong. || ⲓⲁⲓ
 etwas Schlechtes | something wrong. || ⲓⲁⲓ Ver-
 brechen, Unheil | crime, mischief. || ⲓⲁⲓ *f.*
 Schlechtigkeit | wickedness. || ⲓⲁⲓ § 6 arm | poor.

יְחַדְּשׁוּ p. 27 *puerulus*; *pupilla*.

חָרַץ (u) suchen, untersuchen | seek, investigate. *Pa.* bezeichnen | mean.

חָרַץ (u) *pa.* zerstreuen | disperse. *Ethpa.* zerstreut werden | be dispersed.

חָשׂוּ h. בְּיַמּוֹת.

חָשׂוּ *impf. a* sich schämen | be ashamed. || חָשׂוּ f. Schande | disgrace.

חָשׂוּ h. בְּהַר.

(חָשׂוּ vel חָשׂוּ) *pa.* חָשׂוּ erklären | explain. *Ethpa.* verstehen | understand. || חָשׂוּ Erklärung | explanation.

חָשׂוּ, חָשׂוּ, *contr.* חָשׂוּ zwischen | between. *Plerumque sequente* חָ.

חָשׂוּ, *alter cod.* חָשׂוּ, Scholion חָשׂוּ, = ῥοπαλός, חָשׂוּ, βάκλος, baculus.

חָשׂוּ *impf. u* plündern | plunder. *Ethpe.* geplündert, in die Gefangenschaft geführt werden | be robbed, be led into captivity. || חָשׂוּ f. Beute | prey.

חָשׂוּ *impf. a*, müssig sein, Zeit haben | be idle, have time. *Ethpe. cum* חָ eifrig sein | be busy. *Pa.* aufhören machen, abschaffen | stop, abolish. || חָשׂוּ ἀργία, Trägheit | idleness. || חָשׂוּ verhindernd | being a hindrance.

חָשׂוּ f. Terebinthus. *Pl.* חָשׂוּ die Frucht derselben | its fruit.

חָשׂוּ *impf. a* empfangen, schwanger werden | conceive,

be pregnant. *Ethpe.* empfangen werden | be conceived. || **𐤀𐤊𐤃** Empfängnis | conception.

𐤀𐤊𐤃 § 40 b. 47, 5 trösten | comfort.

𐤀𐤊𐤃, **𐤀𐤊𐤃** v. **𐤀𐤊𐤃**.

𐤀𐤊𐤃 *pl.* **𐤀𐤊𐤃** *et* **𐤀𐤊𐤃** Ei u. Eiförmiges, z. B. (Hirn-) Schädel | egg, and what looks like an egg, *e. g.* skull. (Bar Ali **𐤀𐤊𐤃** *cum* R).

𐤀𐤊𐤃 v. **𐤀𐤊𐤃**.

𐤀𐤊𐤃 cf. § 32, Haus, Ort, Stätte | house, place. || **𐤀𐤊𐤃** Töpferwerkstätte | pottery. || **𐤀𐤊𐤃** u. **𐤀𐤊𐤃** Grabstätte | cemetery.

𐤀𐤊𐤃 weinen | weep. || **𐤀𐤊𐤃** das Weinen | weeping.

𐤀𐤊𐤃, *f.* **𐤀𐤊𐤃** frühreif | premature. || **𐤀𐤊𐤃** *zuerst*reif | what ripens first. || **𐤀𐤊𐤃**, *pl.* **𐤀𐤊𐤃** Erstling | firstling.

𐤀𐤊𐤃 *impf. a.*, verschlingen, (Schläge) erleiden | swallow, suffer (blows). *Ethpa.* verzehrt werden | be devoured.

𐤀𐤊𐤃 bauen | build. *Ethpe.* errichtet werden | be constructed. || **𐤀𐤊𐤃** *m.* Gebäude | building.

𐤀𐤊𐤃, **𐤀𐤊𐤃** v. **𐤀𐤊𐤃**.

𐤀𐤊𐤃 *impf. a.*, süß sein, sich ergötzen | be sweet, rejoice. || **𐤀𐤊𐤃** Wohlgeruch, Salbe | perfume, ointment (*st. abs. et. cstr. ap. PSm. bis* **𐤀𐤊𐤃**). || **𐤀𐤊𐤃** süß, wohlwollend | sweet, benevolent. || **𐤀𐤊𐤃** Annehmlichkeit | agreeableness.

𐤀𐤊𐤃, **𐤀𐤊𐤃**, *pl.* **𐤀𐤊𐤃** *et* **𐤀𐤊𐤃** Fleisch | meat.

𐤀𐤊𐤃 v. **𐤀𐤊𐤃**.

סָדַן suchen, fordern, bitten | seek, demand, request. || סִדְּוֹ, סִדְּוֹ f. Bitte | request. || סִדְּוֹ f. das Suchen, die Frage | petition, question.

סֵדֵן, סֵדֵן Herr, Besitzer | lord, owner. || סֵדֵן, סֵדֵן pl. Feind | enemy. || סֵדֵן, סֵדֵן Feindschaft | enmity. || סֵדֵן, סֵדֵן Gegner vor Gericht | opponent (in court).

סֵדֵן coll., h. בְּעִיר plerumque f., das Vieh | cattle.

סֵדֵן suchen, fragen | investigate, ask.

סֵדֵן vermindern | diminish. || סֵדֵן adj. et adv. abnehmend, weniger | diminishing, less. || סֵדֵן, סֵדֵן beinahe | about.

סֵדֵן v. סֵדֵן.

סֵדֵן, סֵדֵן m. das unbebaute Feld | uncultivated field. || סֵדֵן draussen | out of doors. || סֵדֵן, סֵדֵן ausser | without.

סֵדֵן, סֵדֵן § 32. Der Sohn | son. In Zusammensetzungen (in composition) סֵדֵן, סֵדֵן v. סֵדֵן, סֵדֵן Mensch | man. || סֵדֵן, סֵדֵן Glacis (ob zum vorhergehenden סֵדֵן? if it does not belong to the preceding סֵדֵן). || סֵדֵן, סֵדֵן zur Stunde, sogleich | at once. || סֵדֵן, סֵדֵן Tochter | daughter. § 32. || סֵדֵן, סֵדֵן, סֵדֵן Wort | voice. || Pl. סֵדֵן, סֵדֵן Worte, Rede | words, speech.

סֵדֵן schaffen, machen | create, make. *Ethpe.* geschaffen werden | be created. || סֵדֵן, סֵדֵן f. Schöpfung | creation. Pl. סֵדֵן, סֵדֵן Creaturen | creatures. || סֵדֵן, סֵדֵן § 25. Schöpfer | creator.

סֵדֵן, סֵדֵן βάρβαρος.

יָבֵרֶתֶת m., in pl. plerumque f. beryllus. || יָבֵרֶתֶת, h. בְּרִילָה

Perle | pearl.

יָבֵרֶתֶת impf. u, sich beugen, niederknien | bow down, kneel. || יָבֵרֶתֶת gesegnet | blessed. Pa. segnen | bless.

Part. pass. יָבֵרֶתֶת gesegnet | blessed. || יָבֵרֶתֶת f. Segen | blessing.

יָבֵרֶתֶת aber, im Gegenteil | but, on the contrary.

יָבֵרֶתֶת (impf. u) blitzen | lighten. Aph. strahlen | radiate. ||

יָבֵרֶתֶת m. Blitz | lightning.

יָבֵרֶתֶת v. יָבֵרֶתֶת.

יָבֵרֶתֶת reifen, kochen | ripen, boil. || יָבֵרֶתֶת gekochte

Speise | meat, ἕδεσμα.

יָבֵרֶתֶת v. יָבֵרֶתֶת sub יָבֵרֶתֶת.

יָבֵרֶתֶת f. Jungfrau | virgin. || יָבֵרֶתֶת Jungfräulichkeit | virginity.

יָבֵרֶתֶת v. יָבֵרֶתֶת.

יָבֵרֶתֶת, יָבֵרֶתֶת glänzend, herrlich | splendid, glorious.

יָבֵרֶתֶת § 3, m. Pfeil | arrow (V יָבֵרֶתֶת).

יָבֵרֶתֶת v. יָבֵרֶתֶת.

יָבֵרֶתֶת m. Gerichtsdienner | officer.

יָבֵרֶתֶת impf. u bilden, formen | form, shape. Ethpe. pass.

יָבֵרֶתֶת, יָבֵרֶתֶת Mann | man, v. יָבֵרֶתֶת. יָבֵרֶתֶת § 38 (BH. Gr. 1, 48).

יָבֵרֶתֶת Γολγοθᾶ.

יָבֵרֶתֶת Pa. schmähen, lästern | revile, blaspheme. Ethpa. pass.

- do the will. || כָּל־עֲשֵׂה völlig, vollständig | completely. ||
 תָּמִיד vollkommen | perfect.
 יָבֵב et בֵּב *st. abs. et cstr.*, יָבֵבִים , *pl.* עֲצָמִים die Seite |
 side. || יָבֵב neben | by the side of.
 יָבֵבִים (גִּבּוֹרִים); אֲבִירִים kräftig | strong.
 סֵתֵר (סֵתֵר) סֵתֵרִים verborgen, geheim | hidden, secret.
 סֵתֵר , סֵתֵרִים τὸ γένος.
 סֵתֵר ausspeien | spit out. *Ethpe. pass.*
 עָרַב schreien | cry. || עָרָבִים , *f.* Geschrei | cry.
 עָרַב *Af.* zuteilen, anvertrauen | commit to, entrust.
 עָרַב , *impf. u.* schelten | scold.
 עָרַבִים , *pl.* עָרַבִים Ellen | cubits (= עָרַבִים ?).
 עָרַבִים § 8, *m.* Aussatz | leprosy || עָרַבִים , עָרַבִים aussätzig |
 leprous.
 עָרַבִים , עָרַבִים Nord (Wind u. Gegend) | North (of wind &
 region). || עָרַבִים nördlich | northern. || *Pro* עָרַבִים עָרַבִים
leg. vid. עָרַבִים .
 עָרַבִים , עָרַבִים *m.* Knochen | bone.
 עָרַבִים , עָרַבִים *m.* Leib, Körper | body.
 עָרַבִים , *impf. u.* berühren, betrachten | touch, consider.

?

? ($\text{וְ$) *Particula relationis, genitivi; Coniunctio* weil |
 because.

עָרַבִים h. עָרַבִים § 25 Wolf | wolf.

וָּסַב, *impf. u.*, opfern | sacrifice. || מִסָּבָה *m.* Opfer | sacrifice. ||
 מִזְבֵּחַ *m.* Altar | altar.

וָּסַב, anhängen | cleave to. *Pa.* verbinden | join.

יָדָה, *impf. a.*, führen, leiten | lead, guide. *Ethpe. pass.*;
Pa. leiten, regieren | guide, rule. || מַדְבָּרָה Feld | field. ||
 מִדְבָּרָה Wüste | desert. || מַדְבָּרָה Lebensführung | way
 of living. || מַדְבָּרָה Leiter, Vorsteher | leader, ruler. ||
 מַדְבָּרָה die (Heils-)Ökonomie | economy, plan (of
 salvation). || מַדְבָּרָה (?) = h. הַדְּבָרִים Allerheiligstes |
 the holy of holies. || מַדְבָּרָה *f.* Biene | bee.

וָּסַב, *Pa.* lügen | lie. || וָּסַבִּי לügnerisch | lying, false. ||
 וָּסַבִּי Lüge | falsehood.

וָּסַב, מִסָּבָה *m.* Gold | gold. || מִסָּבָה *vel* מִסָּבָה *part.*
pass. pa. vel af. vergoldet | gilt.

וָּסַב, מִסָּבָה, *st. cstr.* מִסָּבָה, *emph.* מִסָּבָה Ort | place (δοχεῖον?
vel וָּסַב?) *pl.* מִסָּבָה, מִסָּבָה.

וָּסַב, *impf.* וָּסַב, richten | judge. || מִסָּבָה Gericht | court. ||
 מִסָּבָה Richter | judge. || מִסָּבָה, מִסָּבָה, *st. cstr.* מִסָּבָה
 Stadt | town.

וָּסַב; *part.* וָּסַב, *f.* וָּסַב jubeln | rejoice.

וָּסַב, וָּסַב *m.* = h. הַדּוֹר Generation | generation.

וָּסַב mit Füßen treten | tread down. *Ethpe. pass.*

וָּסַב, *impf. a.*, fürchten | fear. || וָּסַבִּי fürchtend u. zu
 fürchten | fearing & formidable. || וָּסַב, מִסָּבָה *f.*
 Furcht, Verehrung, Gegenstand der Verehrung |
 fear, devotion, object of worship. *Pl.* מִסָּבָה.

دَٰمُوْنَ *m. pers.* Dämon | demon, *pl.* دَٰمُوْنَ.

دَٰمُوْنَ *c. suff.* ex دَٰمُوْنَ et دَٰمُوْنَ § 23.

دَٰمُوْنَ *δὲ*, aber, nämlich | but, for.

دَٰمُوْنَ *una formarum pluralis vocis* دَٰمُوْنَ *διαθηκη.*

دَٰمُوْنَ, دَٰمُوْنَ rein sein | be pure. || *Part. pass.* دَٰمُوْنَ rein | pure.

دَٰمُوْنَ *Ethpe.* gedenken | remember. || دَٰمُوْنَ Gedächtnis | memory. || دَٰمُوْنَ, دَٰمُوْنَ Männchen | male.

دَٰمُوْنَ *m.* Scheidung | divorce.

دَٰمُوْنَ *v.* دَٰمُوْنَ.

دَٰمُوْنَ, دَٰمُوْنَ *m.* Blut | blood (*pl.* دَٰمُوْنَ).

دَٰمُوْنَ ähnlich sein | be like. *Ethpe.* ähnlich gemacht werden | be made alike. *Pa.* vergleichen, phantasiren | compare, rave. || دَٰمُوْنَ Bild | likeness. || دَٰمُوْنَ *σὺ* in eben dieser Weise | in the very same way.

دَٰمُوْنَ, *impf. a,* schlafen | sleep.

دَٰمُوْنَ *f. pl.* دَٰمُوْنَ Thränen | tears.

دَٰمُوْنَ *Ethpa.* sich wundern | wonder. || دَٰمُوْنَ *f. pl.* دَٰمُوْنَ Wunder | miracle.

دَٰمُوْنَ, *impf. a,* aufgehen | rise. *Af.* aufgehen lassen | cause to rise, raise. || دَٰمُوْنَ *m.* Osten, Licht, Erscheinung | east, light, epiphany. || دَٰمُوْنَ, دَٰمُوْنَ *m.* Osten | east.

دَٰمُوْنَ *m.* Schweiss | sweat.

دَٰمُوْنَ *pl.* دَٰمُوْنَ Diesteln | thistles

دَٰمُوْنَ, *impf u,* eintreten | enter. *Ethpe.* begriffen werden | be understood. || دَٰمُوْنَ Begreifbarkeit | comprehension. || دَٰمُوْنَ *f.* παλλακή.

ⲓⲛⲓⲓ *impf. u*, üben, lehren | practice, teach. *Part. pass.*
Pa. ⲓⲛⲓⲓⲓⲓⲓ geübt, erfahren | practised, experienced.

ⲓ

ⲓⲟⲓ *particula demonstrativa*, siehe, hier | lo, here. || ⲟⲓ *m.*,
 ⲓⲟⲓ *f., pl. m.* ⲓⲁⲓⲟⲓ, ⲓⲁⲓⲟⲓ *Pron.* § 20. || ⲓⲁⲓⲟⲓ damals |
 then. || ⲓⲁⲓⲟⲓ ebenso, ähnlich | likewise, similarly. ||
 ⲓⲁⲓⲟⲓ daher, nun | therefore. || ⲓⲁⲓⲟⲓ, ⲓⲁⲓⲟⲓ auf diese
 Weise, so | in this way, thus. || ⲓⲁⲓⲟⲓ, ⲓⲁⲓⲟⲓ *m.* dieser | this.
 ⲓⲁⲓⲟⲓ *f., pl.* ⲓⲁⲓⲟⲓ § 20. || ⲓⲁⲓⲟⲓ hier | here. || ⲓⲁⲓⲟⲓ (v. ⲓⲁⲓⲟⲓ)
 zu dieser Zeit | at this time.

(ⲓⲁⲓⲟⲓ) ⲓⲁⲓⲟⲓ *m.* Betrachtung | consideration.

ⲓⲁⲓⲟⲓ *m.* Erscheinung, Phantasie | apparition, fancy. |

ⲓⲁⲓⲟⲓ phantastisch | fantastical.

ⲓⲁⲓⲟⲓ *Pa.* führen, leiten | guide, lead.

ⲓⲁⲓⲟⲓ ⲓⲁⲓⲟⲓ *ἰδιώτης*, Laie | layman.

ⲓⲁⲓⲟⲓ *m.* Glied | member.

ⲓⲁⲓⲟⲓ glänzend, herrlich | splendid, glorious.

ⲟⲓ, ⲓⲟⲓ v. ⲓⲟⲓ.

ⲟⲓ, ⲓⲟⲓ; ⲓⲁⲓⲟⲓ, ⲓⲁⲓⲟⲓ v. § 19.

ⲓⲟⲓ sein, werden | be, become. § 48 b.

ⲓⲟⲓ, ⲓⲟⲓ *m.* Verstand, Einsicht | understanding, in-
 telligence. *denom. Pa. part. pass.* einsichtig | in-
 telligent, judicious.

ⲓⲁⲓⲟⲓ ⲓⲁⲓⲟⲓ ⲓⲁⲓⲟⲓ *ὑπόθεσις*, *sg. & pl.*

ⲛⲁⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ ⲟⲩⲡⲟⲙⲛⲏⲙⲁⲧⲁ; *vid.* "ⲉⲟⲓⲁ.

ⲙⲟⲩ V. ⲟⲩⲁ; ⲙⲟⲩ, ⲛⲁⲓⲛⲓ V. ⲓⲛⲁ.

ⲛⲁⲓⲛⲓ, ⲓⲛⲁⲓ *m.* Tempel | temple.

ⲛⲁⲓⲛⲓ, ⲓⲛⲁⲓⲛⲓⲛⲓ V. ⲛⲁⲓ.

ⲛⲁⲓⲛⲓ, ⲛⲁⲓⲛⲓ, ⲛⲁⲓ V. ⲓⲛⲁ.

ⲛⲁⲓ, *h.* ⲛⲁⲓⲛⲓ *Pa.* loben | praise. || *Aph.* ⲛⲁⲓⲛⲓ verspotten, verlachen | deride, mock.

ⲛⲁⲓ *Pa.* gehen | go.

(ⲛⲁⲓ) *Aph.* abwenden (die Augen) | turn away (the eyes).

ⲛⲁⲓ, ⲓⲛⲁⲓ; ⲛⲁⲓⲛⲓ, ⲛⲁⲓⲛⲓ V. ⲓⲛⲁ; ⲛⲁⲓⲛⲓ, ⲛⲁⲓⲛⲓ V. ⲟⲩⲁ.

ⲛⲁⲓ, *impf. u.* wenden, häufiger *intrans.* sich wenden | turn, more frequently *intrans.* *Ethpe.* gewendet werden | be turned. *Ethpa.* umhergetrieben sein | be driven about, be agitated.

ⲛⲁⲓⲛⲓ, *pl.* ⲛⲁⲓⲛⲓ τὸ ἄρωμα.

ⲛⲁⲓⲛⲓ, *et* ⲛⲁⲓⲛⲓ αἰρετικοί.

ⲛⲁⲓ, ⲛⲁⲓ V. ⲓⲛⲁ.

ⲟ

ⲟ *copula* und, sogar | and, even. § 49 b.

ⲛⲁⲓⲛⲓ *Pa.* versammeln, zusammenkommen | assemble, meet. § 44 a. || ⲓⲛⲁⲓ, *st. c.* ⲛⲁⲓ, *pl.* ⲓⲛⲁⲓ *h.* ⲛⲁⲓⲛⲓ *Ver-*sammlung, Kirche | congregation, church.

ⲓ

ⲛⲁⲓ, ⲓⲛⲁⲓ *m.* Zeit | time. || ⲛⲁⲓⲛⲓ einmal | once. || ⲛⲁⲓⲛⲓ...
ⲛⲁⲓⲛⲓ bald . . . bald | sometimes . . . sometimes. || *Pl.*

فِئَاتٍ Fälle | cases. || *F.* زَمَانٌ, زَمَانٌ Zeit | time. || *Pl.* زَمَانَاتٍ.

بَزَجَ klingeln | ring the bell.

(بَزَجَ) *Part.* بَزَجٌ *et f.* بَزَجٌ es geziert sich | it is becoming. ||

بَزَجَ بَزَجٌ es hätte sich geziert | it would have been be-

coming. || بَزَجٌ *m.* Gerechtigkeit | justice. || بَزَجٌ *f.*

Almosen | alms. || بَزَجٌ gerecht | just.

بَزَجٌ lauter, trefflich | pure, excellent. || *Adv.* بَزَجٌ trefflich,

züchtig | *adv.* in a pure and modest way.

بَزَجٌ *Pa.* ermahnen, warnen | advise, warn. || بَزَجٌ *f.*

Vorsicht, Sorgfalt | prudence, care.

بَزَجٌ Joch, Paar | yoke, pair; ζυγόν, ζευγος. || *denom.*

Pa. vereinigen | unite. || بَزَجٌ *m.* Verehlichung |

marriage.

بَزَجٌ *m.* Prunk, Pomp | show, state.

بَزَجٌ bewegt werden | be moved. || *Ethpe.* erschüttert

werden | be shaken. || بَزَجٌ *m.* Bewegung, Erdbeben |

motion, earthquake.

بَزَجٌ § 3 h. אֶזְרָב, ὕσσωπος.

بَزَجٌ *m.* Faust | fist. || *Pl.* بَزَجٌ *et rarius* بَزَجٌ.

بَزَجٌ *m.* Waffen, Schmuck | arms, attire.

بَزَجٌ siegen, gerechtfertigt werden | conquer, be justified. ||

بَزَجٌ *f.* Sieg | victory. || بَزَجٌ, بَزَجٌ Sieger | conqueror. ||

بَزَجٌ *n. pr.* Zacchaeus.

(بَزَجٌ) *Aph.* glänzen, strahlen lassen | shine, radiate. ||

بَزَجٌ *m.* Strahl | ray.

صُرُخٌ *m.* ῥῆχος, Geräusch, Klingeln | noise, ringing. || صُرُخٌ
(*deest apud PSm*) et صُرُخٌ *idem.*

صَحَّ *Pa.* einladen | invite. || صَحَّ *eingeladen, bereitet* |
invited, prepared.

صَحَّ *impf. a et Pa.* singen, spielen | sing, play. || صَحَّ
Psalmist | psalmist. || صَحَّ Psalm | psalm.

صَحَّ *m.* Art, Weise | manner, way. *Pl.* صَحَّ, صَحَّ.

صَحَّ huren | commit fornication. || صَحَّ *f.* Hurerei |
fornication.

صَحَّ, *impf. a.* schreien | cry. || صَحَّ *f.* Geschrei cry.

صَحَّ, *impf. a.*, vermindert, klein sein | be small, diminished. ||
صَحَّ *m.*, صَحَّ, صَحَّ *f.* klein | small. || *Pl.* صَحَّ,
صَحَّ; صَحَّ in Kürze | briefly.

صَحَّ, *impf. u.*, aufrichten, kreuzigen | erect, crucify. ||
Ethpe. gekreuzigt werden | be crucified. || صَحَّ 1. *part.*
pass. gekreuzigt | crucified. || 2. *subst.* Kreuz | cross. ||
صَحَّ Kreuzigung | crucifixion. || صَحَّ Kreuziger |
he who crucifies.

صَحَّ, *impf. u.*, säen | sow. *Ethpe. pass.* || صَحَّ, صَحَّ *m.* Same |
seed. || *Pl.* صَحَّ, صَحَّ Gemüse | seeds, vegetables.

صَحَّ, صَحَّ *f.* Faust | fist. *Pl.* صَحَّ; cf. صَحَّ.

س

صَحَّ, *pl.* صَحَّ *m.* Glut, Gewalt, Angriff | violence, attack.
صَحَّ Geliebter, Freund | beloved, friend. || صَحَّ *m.*
Liebe | love.

- 𐤎𐤌𐤓 *Pa.* verderben | destroy. *Ethpa.* pass. || 𐤎𐤌𐤓𐤕, *f.*
 𐤎𐤌𐤓𐤕𐤌𐤓𐤕 verweslich | corruptible. || 𐤎𐤌𐤓𐤕𐤌𐤓𐤕 𐤎
 Unverweslichkeit | incorruption.
- 𐤎𐤌𐤓, 𐤎𐤌𐤓 Genosse | comrade. || 𐤎𐤌𐤓 Gefährtin | com-
 panion *f.*
- 𐤎𐤌𐤓, *impf. u.* einschliessen, zusammenhalten | enclose,
 block up. || 𐤎𐤌𐤓 Einschliessung, Belagerung | siege.
- 𐤎𐤌𐤓 *ἑλικτός, εἰλικιωδης.*
- 𐤎𐤌𐤓 *f.* 𐤎𐤌𐤓 1, § 33. 𐤎𐤌𐤓 7mal | seven times. || 𐤎𐤌𐤓
 zusammen | together. || 𐤎𐤌𐤓 (*rarius scribitur* 𐤎
 𐤎𐤌𐤓) sogleich | at once.
- 𐤎𐤌𐤓 sich freuen | be glad. || 𐤎𐤌𐤓, 𐤎𐤌𐤓 *f.* Freude | joy.
- 𐤎𐤌𐤓 *m.* Brust | breast. *Pl.* 𐤎𐤌𐤓 et 𐤎𐤌𐤓.
- 𐤎𐤌𐤓, *impf. u et a,* umgeben | surround. || 𐤎𐤌𐤓 *st. cstr. pl.*
praep. ringsum | round about. || 𐤎𐤌𐤓 Umkreis,
 Zirkel | circuit, circle.
- 𐤎𐤌𐤓 *Pa.* erneuern | renew.
- 𐤎𐤌𐤓 *Pa.* zeigen, beweisen | show, prove. || 𐤎𐤌𐤓 *f.*
 Beweis | argument. || 𐤎𐤌𐤓 Beweiskraft, Beweis-
 barkeit | force of argument.
- 𐤎𐤌𐤓 *m., pl.* 𐤎𐤌𐤓 Schlange | serpent.
- 𐤎𐤌𐤓 unterliegen | succumb. || *Pa.* besiegen, verurteilen |
 conquer, condemn.
- 𐤎𐤌𐤓 heiter, freudig | gay, joyous *adv.*
- 𐤎𐤌𐤓 sich erbarmen, schonen | have pity, spare. || 𐤎𐤌𐤓
 ferne sei es von mir | far be it from me.

יִּשֶׁה ansehen | look at.

יָצִיט weiss | white. *f.* יִצִיט; יִצִיט לֵוֶטֶט λευκοφανεῖς.

יִּשֶׂה sehen | see. || *Ethpe.* erscheinen | appear. || יִּשֶׂה *m.*

Ansehen, Gesicht, Erscheinung | look, face, appearance. || יִּשֶׂה *m.* Gesicht | sight. || יִצִיט *f.* Erscheinung | apparition.

יִּשֶׂה sündigen | sin. || יִּשֶׂה *m., pl.* יִּשֶׂה Sünden | sins. || יִּשֶׂה *f. idem.* ohne Plural (no plur.).

יִּשֶׂה, *impf. u.* wegraffen, berauben | take away, rob. *Ethpe. pass.* יִּשֶׂה *Infinitiv.*

יִּשֶׂה (§ 48 c.) leben | live. || יִּשֶׂה, יִּשֶׂה, *f.* יִּשֶׂה lebendig | living. || *Subst.* יִּשֶׂה *pl.* יִּשֶׂה *f.* die Hebamme | midwife. || יִּשֶׂה, יִּשֶׂה das Leben | life. (יִּשֶׂה יִּשֶׂה יִּשֶׂה?). || יִּשֶׂה *f.* 1) Lebenskraft | vigour. 2) Tier | animal. *St. cstr.* יִּשֶׂה. *Pl.* יִּשֶׂה (p. 32, n. 1). || יִּשֶׂה Erlöser | saviour. *f.* יִּשֶׂה lebengebend | life-giving.

יִּשֶׂה *Pa.* stärken | strengthen. *Ethpa. pass.* || יִּשֶׂה, יִּשֶׂה *m.* Kraft | strength, force. *Pl.* יִּשֶׂה *et saepius* יִּשֶׂה Truppen | troops. || יִּשֶׂה stark, mächtig | strong, mighty (Zebaoth). || יִּשֶׂה *f.* Schwäche | weakness.

יִּשֶׂה, *impf. a.* erkennen | recognise. || יִּשֶׂה, *st. cstr.* יִּשֶׂה *f.* Weisheit, Erkenntnis | wisdom, knowledge. || יִּשֶׂה weis | wise. יִּשֶׂה *adv.*

יִּשֶׂה (יִּשֶׂה) *m.* Milch | milk.

יִּשֶׂה, יִּשֶׂה *f. emph.* יִּשֶׂה; *pl.* יִּשֶׂה, יִּשֶׂה; יִּשֶׂה, יִּשֶׂה süß | sweet.

مَسْجُوبٌ, *impf. u.*, mischen | mix. *Pa.* einfügen | insert. مَسْجُوبٌ
vermischt, zusammenhängend | mixed, coherent.

مَسْجُوبٌ gesund, kräftig, ganz | sound, vigorous, whole.

مَسْجُوبٌ, *impf. u.*, verändern | change. || مَسْجُوبٌ *praep.* anstatt |
instead. || مَسْجُوبٌ verändern | change. || *Part. pass.*

مَسْجُوبٌ verschieden | various. || اَللُّوْاِئِسِيسُ *f.*
ἀλλοίωσις.

مَسْجُوبٌ (*a* مَسْجُوبٌ stark sein | be strong) stark machen,
aushalten | strengthen, endure.

مَسْجُوبٌ *m.* Wein | wine.

مَسْجُوبٌ etc. 5, § 33.

مَسْجُوبٌ, *impf.* مَسْجُوبٌ, sich erbarmen | have mercy. *Ethpe.*
ἐξιλεοῦσθαι, Barmherzigkeit erlangen | find mercy.

مَسْجُوبٌ v. مَسْجُوبٌ § 19.

مَسْجُوبٌ *m.* unrein, Heide | unclean, heathen. || مَسْجُوبٌ *f.*

Unreinheit, Heidentum | uncleanness, heathendom.

مَسْجُوبٌ, مَسْجُوبٌ heilig | holy; ὁσιος; Bischof | bishop. *Pl.* مَسْجُوبٌ.

مَسْجُوبٌ *Pa.* beschimpfen | revile. || مَسْجُوبٌ *m.* Schande, Schimpf |
disgrace, insult. || (مَسْجُوبٌ Gnade | grace.)

مَسْجُوبٌ, *impf. u.*, beneiden | envy (*c. ٢*). || مَسْجُوبٌ *m.* Neid |
envy.

مَسْجُوبٌ entbehrend | deficient. || مَسْجُوبٌ مَسْجُوبٌ mehr oder
weniger, ungefähr | more or less, about.

مَسْجُوبٌ *Pa.* verbergen, bedecken | conceal, cover. || مَسْجُوبٌ *f.*

Bedeckung | veil. || مَسْجُوبٌ مَسْجُوبٌ offen | openly.

مَسْجُوبٌ *Pa.* den Eifer locken, ermahnen | exhort, admonish. ||

سَعِيًّا eifrig | diligent. *Adv.* سَعِيًّا. || سَعِيَّةٌ f.

Eifer | zeal. || سَعِيَّةٌ f. Ermahnung | advice.

سَعَى, *impf. u.* graben | dig.

سَعَى spalten, abhauen, herausreissen | split, cut off, pluck out.

سَعَى pl. سَعَى (سَعَى) m. Brust | breast.

سَعِيٌّ m. Schnitter | reaper.

سَعَى, سَعَى f., pl. سَعَى Acker | field.

سَعَى m. Streit | dispute, contest.

سَعَى, *impf. u.* verwüsten | waste. || سَعَى, *impf. a.* zerstört sein | be destroyed. || سَعَى f. Schwert | sword. ||

سَعَى m. Wüste, Zerstörung | wilderness, destruction.

سَعَى m. Eidechse, Krokodil | lizard, crocodile.

سَعَى, سَعَى v. سَعَى.

سَعَى scharf, schnell | *adv.* sharp, swift.

سَعَى m., pl. سَعَى Leiden | passion; πάθος.

سَعَى, *impf. u.* denken, berechnen, schätzen | think, count, estimate. *Ethpe.* bei sich überlegen | deliberate. ||

سَعَى bestimmt zu | appointed for. || سَعَى Gedanke | thought. || سَعَى, pl. سَعَى idem.

سَعَى m. Gebrauch | use.

سَعَى, سَعَى 1. *adj.* dunkel | dark. 2. *subst.* Finsternis | darkness.

سَعَى m. Sturm, Wellen | tempest, waves.

سَعَى sorgfältig, genau | *adv.* carefully, accurately.

سَعَى v. سَعَى.

ⲥⲗⲏ, *impf. u.*, versiegeln | seal. || ⲛⲓⲛⲓⲛⲓⲛⲓ *m.* Siegel, Zeichen | seal, token.

ⲛ

ⲛⲓⲛⲓ, ⲛⲓⲛⲓ *m.* Gerücht, Sage | rumour, tradition.

ⲛⲓⲛⲓ, *impf. a.*, untertauchen (*intr.*) | immerse. *Ethpe.*
untergetaucht werden | be immersed.

ⲛⲓ gut | good. || *F.* ⲛⲓⲛⲓ; ⲛⲓ *adv.* wohl | well. || ⲛⲓⲛⲓ *m.*
Seligkeit | blessedness. || ⲛⲓⲛⲓⲛⲓⲛⲓ selig die — | blessed
are —. || ⲛⲓⲛⲓ, ⲛⲓⲛⲓ selig | blessed. || ⲛⲓⲛⲓ (*a*
ⲛⲓⲛⲓ bereiten | prepare) Bereitung | preparation.
ⲛⲓⲛⲓ ⲛⲓⲛⲓ ⲉⲧⲓⲛⲓⲟⲗⲟⲓⲁ = ⲉⲧⲓⲛⲓⲟⲗⲟⲓⲁ. || ⲛⲓⲛⲓⲛⲓ *f.*
Gnade | mercy.

ⲛⲓ fliegen | fly.

ⲛⲓ überströmen | overflow. *Aph.* anschwellen | increase.

ⲛⲓⲛⲓ *m.* ὁ τύπος. ⲛⲓⲛⲓ *Pa.* bilden | form.

ⲛⲓ *m.* Berg | mount.

ⲛⲓ *m.* Zeitraum, Distanz | space of time, distance.

ⲛⲓ bestreichen | besmear. *Pa.* verunreinigen | defile.

ⲛⲓⲛⲓ *m.* ἡ τάξις. ⲛⲓⲛⲓ *Pa.* ordnen, an— | order, arrange.

ⲛⲓ, ⲛⲓ *m.* Knabe | boy. *Pl.* ⲛⲓⲛⲓ & ⲛⲓⲛⲓ.

ⲛⲓ auflösen, verschmähen, zerstören | dissolve, repu-
diate, destroy. || ⲛⲓⲛⲓ Verderben, Untergang | disso-
lution, destruction.

ⲛⲓⲛⲓ, ⲛⲓⲛⲓ *f.* Unreinigkeit | uncleanness.

ⲛⲓ, *impf. u.*, graben, vergraben | dig, conceal.

فٲٲ Pa. verunreinigen | defile.

فٲٲ irren, vergessen | err, forget. *Aph.* vergessen machen | cause to forget. || فٲٲ f. Irrtum | error.

فٲٲ, *impf. a*, beladen sein, tragen | be laden, bear. || فٲٲ tragend u. getragen | bearing and borne. || فٲٲ, فٲٲ Last | load. *Cum* فٲٲ, فٲٲ Sorge (tragen) | take care, see to it that —.

فٲٲ V. فٲٲ.

فٲٲ τύραννος.

فٲٲ, *impf. u*, schlagen, treffen | beat, hit. || فٲٲ, فٲٲ, Augenaufschlag, Augenblick | cast of the eye, moment. ||

فٲٲ m. Blatt | leaf.

فٲٲ verborgen sein | be hidden. *Pa.* verbergen | hide.

Ethpe. sich verbergen | hide one's self. || فٲٲ, f., pl.

فٲٲ Dunkles | hidden things. || فٲٲ *Infinitiv.*

فٲٲ f., pl. a فٲٲ Schlupfwinkel | hole, ambush.

فٲٲ sich geziemen | become, be seemly.

فٲٲ Pa. führen, herleiten | lead, derive. || فٲٲ Herleitung, Abstammung | extraction, descent. *Aph.* wegführen | carry away.

فٲٲ trocken | dry. || فٲٲ f. das Trockene | the dry land. || فٲٲ m. das Festland | continent.

فٲٲ, فٲٲ f., pl. فٲٲ, فٲٲ, trop. فٲٲ Hand | hand. || فٲٲ, فٲٲ allmählich | by degrees. || فٲٲ, فٲٲ zur Seite,

Aph. erzeugen, hervorbringen | beget, bring forth. ||
 יָלַד, יָלִיד Kind | child. || יָלַד לְיָלִיד, θεοτόκος. ||
 יָלַד (pass.) Kind | infant. || יָלַד (act) genitor.
 יָלַד m. Erzeugung | begetting. || יָלַדוֹ pl. יָלַדוֹ
 f., h. תולדות.

יָלַד v. יָלַד.

יָמָּה m. Meer | sea. Pl. יָמִים || יָמָּה f. Teich | lake. Pl.
 יָמִים. || יָמִין f. die rechte Seite | the right hand. ||
 יָמִין f. die südliche Gegend | the south country.
Etiam יָמִין. || יָמִין südlich | southern.

יָמַן § 48e, schwören | swear. || יָמַן f. (sg. et pl., cf.
 de Lagarde, *Orientalia* 2, 9; Hoffmann, *ZDMG.*
 32, 572) Eid | oath.

יָמַן § 44 saugen | suck. || *Af.* (etiam יָמַן) säugen |
 suckle.

(יָמַן) יָמַן *Aph.* hinzufügen | add. || יָמַן f. Hinzufügung | addition.

יָמַן § 49, יָמַן wachsen | grow. *Aph.* hervorbringen |
 bring forth.

יָמַן *Aph.* verzehren, aufhören, verschwinden | consume,
 cease, disappear.

יָמַן f. Sorgfalt, Fleiss | care, diligence.

יָמַן, *impf. a.* anbrennen | catch fire. *Aph.* anzünden |
 kindle. || יָמַן Feuersbrunst | fire.

יָמַן schwer, teuer sein | be heavy, dear. *Pa.* ehren |

honour. || אִשְׁׁרָׁיִם ^o m. Ehre | honour. || אִשְׁׁרָׁיִם ^o f. Last,
Tross | burden, baggage.

גָּׁבַרׁ grösser werden | grow. Af. mehren, verherrlichen |
increase, glorify.

חֹדֶׁשׁׁ (אֲחֹדֶׁשׁׁ), חֹדֶׁשׁׁ ^o m. Monat | month. Pl. חֹדֶׁשִׁיםׁ.

יָׁרֵׁןׁ grün | green. || יָׁרֵׁןׁ ^o f. das Grüne | green. || יָׁרֵׁןׁ
Kräuter | green herbs.

יָׁרַשׁׁ erben | inherit. || יָׁרַשׁׁ ^o Erbe | heir. || יָׁרַשׁׁ ^o f. Erb-
schaft, Besitz | inheritance, possession.

(אֲרַשׁׁ) Aph. ausstrecken, darreichen | stretch out, tender.

(אֲרַשׁׁ) אֲרַשׁׁ, אֲרַשׁׁ ^o f., st. cstr. אֲרַשׁׁ Schlaf | sleep.

אֲרַשׁׁ, ch. אֲרַשׁׁ, h. אֲרַשׁׁ.

אֲרַשׁׁ § 44 d, sitzen | sit. || אֲרַשׁׁ ^o m. Sitz | seat. || אֲרַשׁׁ ^o m.
Beisitzer | assessor.

אֲרַשׁׁ übrig, besser sein | be left over, be better. || אֲרַשׁׁ übrig |
left. || אֲרַשׁׁ ^o mehr als | more than. | אֲרַשׁׁ vorzüglich,
ausgezeichnet | excellent, distinguished.

ד

אֲרַשׁׁ § 48 f., beschuldigen, beschimpfen | find fault with,
scold. Cum אֲרַשׁׁ.

אֲרַשׁׁ § 45, Schmerzen, Sorge haben | have pains, sorrow. ||
אֲרַשׁׁ, אֲרַשׁׁ Schmerz | pain, sorrow.

אֲרַשׁׁ nemlich, versteht sich, d. h. | namely, scil., i. e.

אֲרַשׁׁ billig, mit Recht | justly, with reason. || אֲרַשׁׁ ^o f.
Gerechtigkeit | justice.

قَاب, قَابَا *f.* Fels | rock.

صَّ: vielleicht, möglicherweise, nur | perhaps, possibly, only.

صَّ *impf. u.*, unterdrücken | oppress, subdue. *Ethpe.*
pass. || قَصَا *m.*, ὑποπόδιον, Schemel | footstool. ||
 قَصَا *f.* ἄλωσις.

صَّ wenn, da, während (*c. partic.*) | when, as, while. ||
 صَّ صَّ ebenderselbe | he himself. || صَّ es genügt | it suffices. || صَّ schon | already.

صَّ, صَّ *m.* Priester | priest. || صَّ *Pa.* ἱερατεύειν.

صَّ *m.* Dorn | thorn.

صَّ, صَّ *m. et f.* صَّ Stern | star.

(صَّ) صَّ *Aph.* messen | measure.

صَّ, صَّ *m.* Natur | nature. || صَّ natürlich | natural.

صَّ *particula enclitica optandi, interrogandi, dubitandi.*

صَّ *particula explanandi, nemlich* | namely. || صَّ
 oder, d. h. | or, i. e.

صَّ, صَّ, *rarius* صَّ ganz, all, jeder | whole, all, every. ||

صَّ, صَّ jedermann | everyone.

صَّ verhindern, zurückhalten | hinder, keep back. *Ethpe.*
pass. || صَّ *f., pl.* صَّ Nieren | reins.

صَّ *impf. a.*, nachstellen | lay snares. || صَّ *m.* Hinterhalt | ambush.

صَّ *Ethpe.* traurig sein | mourn. || صَّ *m.* Priester | priest.

כָּתַבְתִּי *Pa.* benennen | name, designate. || כְּתוּבָא *m.* Benennung, Beinamen | name, surname.

קִיָּאָה *m.* Zither | guitar.

קָבַץ, *impf. u, Pa.* versammeln | assemble. *Ethpa.* versammelt werden | be assembled. || קָבָץ *m.* Versammlung, Haufe | assembly, troop. || קָבָצִים *m.* Versammlung | assembly. || קָבָצִים, *pl.* קָבָצִים *f.* Synagoge | synagogue.

קָבַץ אֶתְּכֶם *Aph.* ermahnen, tadeln | reprove, rebuke. *Ethpa. pass.* || קָבָצִים *f.* Tadel | rebuke.

קָבַץ *part. pass.* קָבָץ verborgen | concealed. || קָבָץ heimlich | secretly. *Pa.* verbergen, verhüllen | cover, hide, conceal. || קָבָץ, קָבָץ, *pl.* קָבָץ *m.* Thron | throne.

קָבַץ § 42 beugen | bend.

קָבַץ, קָבָץ *pl.* קָבָץ *f.* (hohle) Hand | palm, hand.

קָבַץ, קָבָץ 1) *subst. m.* Hunger | hunger. 2) *adj. verb.* hungrig | hungry.

קָבַץ, *impf. u,* leugnen, verleugnen, abfallen | deny, apostatise, revolt.

קָבָץ, *pl.* קָבָץ *m.* h. קָבָץ.

(קָבָץ) *Ethpe.* קָבָץ krank sein | be ill || קָבָץ *m.* Krankheit | illness.

(קָבָץ) קָבָץ *Aph.* verkündigen, predigen | announce, preach, ἀγγελλόν. || קָבָץ ἀγγελλόν, Herold | herald. || קָבָץ v. קָבָץ et *Psm. col.* 1818 קָבָץ.

קָבָץ, *impf. u et a,* herumgehen | go about. || קָבָץ ein-

gewickelt | wrapped. *Ethpe.* umgeben werden, herumgehen | be surrounded, go round. *Aph.* herumführen | lead about.

ⲉⲓⲛⲓⲛ, ⲓⲛⲓⲛⲓ f., pl. ⲓⲛⲓⲛⲓⲛⲓⲛ Bauch | belly.

ⲉⲓⲛⲓⲛ v. ⲓⲛⲓ.

(ⲛⲓⲛ) *Aph.* ärgern | anger, offend.

(ⲉⲓⲛ) *Ethpa.* anflehen | entreat. || ⲓⲛⲓⲛⲓⲛⲓⲛ (Nestor. ⲓⲛⲓⲛⲓⲛⲓⲛ, *codex meus* ⲓⲛⲓⲛⲓⲛⲓⲛ) f. Bitte | prayer.

ⲉⲓⲛⲓⲛ, *impf. u.* schreiben | write. *Ethpe. pass.;* *Aph.* verfassen | compose. || ⲓⲛⲓⲛ m. Buch, Schrift | book, writing. || ⲓⲛⲓⲛⲓⲛ f. Geschriebenes, Buchstabe | letter. || ⲓⲛⲓⲛⲓⲛⲓⲛ Schrift | book.

ⲉⲓⲛⲓⲛ et ⲓⲛⲓⲛⲓⲛⲓⲛ, pl. ⲓⲛⲓⲛⲓⲛⲓⲛ et ⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛ, χιτών, Kleid | dress, garment.

ⲉⲓⲛⲓⲛ, ⲓⲛⲓⲛⲓ f., Pl. ⲓⲛⲓⲛⲓⲛⲓⲛ Schulter | shoulder.

ⲓⲛⲓⲛ *Pa.* bleiben, warten, aushalten | remain, wait, hold out.

(ⲉⲓⲛ) *Ethpa.* kämpfen, ringen | fight, wrestle, exert one's self. || ⲓⲛⲓⲛⲓⲛⲓⲛ m. Kampf | fight.



∞ *praepositio directionis, dativi, accusativi.*

ⲓⲛⲓ *particula negationis:* nicht | not. || ⲓⲛⲓ, ⲓⲛⲓ; ohne | without.

ⲓⲛⲓ § 48, f. müde sein, leiden | be tired, suffer.

ⲓⲛⲓⲛⲓ, ⲓⲛⲓⲛⲓⲛⲓ, h. ἄγγελος, ἄγγελος.

ⲓⲛⲓ m. Herz | heart. pl. ⲓⲛⲓ et ⲓⲛⲓⲛⲓ.

ⲓⲛⲓ (sic, corrige p. 43, g) verdichten | condense.

حَصْرٌ, *impf. u*, ergreifen | seize hold. || حَصْرٌ haltend | holding.

حَصْبَةٌ *f.* Weihrauch | incense. || حَصْبٌ § 25 Ziegel | brick. [حَصْرٌ v. حَصْرٌ.]

حَصَفَ, *impf. a*, anziehen | put on. *Aph. cum dupp. Acc.* einen mit etwas bekleiden | dress (act.).

حَصَفَ stammeln | stammer, prattle.

حَصَفَ anzünden | light. || حَصَفَةٌ *f.*; *pl.* حَصَفَاتٌ Flamme | flame.

حَصَفٌ *particula negationis*: nicht, nein | not, no.

حَصْفٌ *f.*; *pl.* حَصَفَاتٌ Tafel | table.

حَصَفَ verfluchen | curse. *p. pass.* حَصَفٌ verflucht | cursed.

حَصَفٌ *praep.* bei, zu | to, with (cf. Hoffmann ZDMG 32, 753, de Lagarde, *Orientalia* 2, 20).

حَصَفٌ *m.* σκηνοποιός.

حَصَفٌ v. حَصَفٌ.

حَصَفَ auslöschen, austilgen | rub out, efface.

حَصَفٌ v. حَصَفٌ.

حَصَفٌ, حَصَفٌ *m.* Brot | bread.

حَصَفٌ *adv.* geziemend, passend | becoming, fitting.

حَصَفَ, *impf. u et a*, beschwören | conjure. *Pa.* beschmeicheln | flatter.

حَصَفٌ thöricht | silly, foolish.

حَصَفٌ *m.*, *pl.* حَصَفَاتٌ Nacht | night. *St. abs.* حَصَفٌ et حَصَفٌ (opp. حَصَفٌ).

حَصَفٌ *ex* حَصَفٌ et حَصَفٌ es ist, war nicht | there is (was) not.

[^{حَفْوَ} *m.* Verwirrung | confusion. ?]

^{لَا} *particula assertionis*, gewiss, wahrhaftig | certainly, truly.

^{تَلْمِذٌ} *m.* Schüler, Jünger | disciple.

^{لِسَانٌ}, ^{لِزَانٌ} *m.* Zunge | tongue.

∞

^{مَا} *interrog.* (§ 21) was? wie? | what? how? , ^{مَا} *das*, was, als | that which, when. ^{مَاذَا} wozu? | whereto?

^{مَاذَا} warum? sollte wohl? | why? might it be that? ^{مَاذَا}

v. ^{مَاذَا}; ^{مَاذَا} wozu das? warum? | wherefore? why?

^{مَاذَا} 100, § 33, ^{مَاذَا} 200.

^{مَاذَا} § 45, Ekel haben | be disgusted with.

^{مَاذَا} v. ^{مَاذَا}, ^{مَاذَا} v. ^{مَاذَا}.

^{مَاذَا} irgend etwas, τι, ein Teil | anything, a part.

^{مَاذَا} gewandt, geschickt, klug | instructed, skilled, clever.

^{مَاذَا} *m.* Mark; Hirn | marrow, brain.

^{مَاذَا} v. ^{مَاذَا}.

^{مَاذَا} *m.* Myrrhe | myrrh.

^{مَاذَا} § 46, b, 1 sterben | die. || ^{مَاذَا} *m.*, *st. cstr.* ^{مَاذَا} Tod | death. || ^{مَاذَا} sterblich | mortal.

^{مَاذَا} schlagen | beat. || ^{مَاذَا}, ^{مَاذَا} *f.*; *pl.* ^{مَاذَا} Schlag | stroke, blow.

^{مَاذَا} v. ^{مَاذَا}; ^{مَاذَا} v. ^{مَاذَا}.

^{مَاذَا} erreichen, kommen | reach, come. *Pa.* erlangen | reach (cf. Hoffmann, ZDMG 32, 757).

ⲉⲩⲓⲛⲓ *Praep.* wegen | on account of. || ⲉⲩⲓⲛⲓⲛⲓ deswegen |
on that account, therefore. || ⲉⲩⲓⲛⲓⲛⲓⲛⲓ weil | because.
ⲓⲛⲓⲛⲓ *m.* Regen | rain. || ⲉⲩⲓⲛⲓⲛⲓ vom Himmelsregen be-
wässert | watered by the rain from heaven.

ⲛⲓⲛⲓ § 33, Wasser | water.

ⲛⲓⲛⲓⲛⲓⲛⲓ *metropolitanus factus est* (BH. Gr. 1, 48).

ⲛⲓⲛⲓ *m.* μίλιον.

ⲛⲓⲛⲓ demütig | humble. || ⲛⲓⲛⲓⲛⲓ *adv.*

ⲛⲓⲛⲓ schon, jetzt, hierauf | already, now, then.

ⲛⲓⲛⲓ *m.* Zöllner | Publican.

ⲛⲓⲛⲓ *impf. u.*, (eine Frau) gewinnen | get (a wife), (cf.
G. Hoffmann, ZDMG 32, 751 n. 2). || ⲛⲓⲛⲓⲛⲓⲛⲓ
verheiratet | married.

ⲛⲓⲛⲓ *Pa.* sprechen | speak. *Ethpa.* gesagt werden | be
said. || ⲛⲓⲛⲓ, ⲛⲓⲛⲓ, *st. c.* ⲛⲓⲛⲓ *f.* Wort | word. *Pl.* ⲛⲓⲛⲓ. ||
ⲛⲓⲛⲓⲛⲓⲛⲓ Verkleinerungswörter | diminutives (*PSm.*
ⲛⲓⲛⲓⲛⲓⲛⲓ). || ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ (*melius* ⲛⲓⲛⲓⲛⲓⲛⲓ) Theo-
logie | theology.

ⲛⲓⲛⲓ 1) füllen | fill. 2) voll sein | be full. *Pa.* erfüllen |
fulfill. *Ethpa. pass.* ⲛⲓⲛⲓⲛⲓⲛⲓ es ist vollbracht | it is
finished. || ⲛⲓⲛⲓⲛⲓⲛⲓ (*ⲛⲓⲛⲓⲛⲓⲛⲓ*) *m.* Fülle, Materie | quan-
tity, matter. || ⲛⲓⲛⲓⲛⲓⲛⲓ voll, vollkommen | full, perfect. ||
ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ Unvollkommenheit | imperfection.

ⲛⲓⲛⲓ *v.* ⲛⲓⲛⲓ.

ⲛⲓⲛⲓ *impf. u.*, salzen | salt. *Ethpe. pass.* || ⲛⲓⲛⲓ, ⲛⲓⲛⲓ
f. Salz | salt.

ⲛⲁⲓⲓ *impf. u.*, raten | counsel. *Ethpa.* Rat halten, überlegen | deliberate. *Aph.* 1) an die Spitze stellen | set at the head. 2) die Herrschaft übernehmen | take the government. || ⲛⲁⲓⲓ, ⲛⲁⲓⲓ *m.* König | king. || ⲛⲁⲓⲓⲓ *diminut.*, ⲛⲁⲓⲓⲓ *adj.* || ⲛⲁⲓⲓ, ⲛⲁⲓⲓ *m.* Rat | counsel. || ⲛⲁⲓⲓⲓⲓ *f.* Herrschaft, königliche Majestät | kingdom, majesty.

ⲛⲁⲓⲓ *Praep.* von | from, by. || ⲛⲁⲓⲓⲓⲓ *v.* ⲛⲁⲓⲓⲓ.

ⲛⲁⲓⲓ *μέν*, zwar | indeed.

ⲛⲁⲓⲓ wer? | who? ⲛⲁⲓⲓ wer ist? | who is? || ⲛⲁⲓⲓ, ⲛⲁⲓⲓ was? | what? ⲛⲁⲓⲓ was ist? | what is? ⲛⲁⲓⲓ, ⲛⲁⲓⲓ wozu? warum? | wherefore? why?

ⲛⲁⲓⲓ zählen | count. *Ethpe. pass.* || ⲛⲁⲓⲓ *m.* Zahl | number. || ⲛⲁⲓⲓ *f.* Teil | part. *Pl.* ⲛⲁⲓⲓ, ⲛⲁⲓⲓ. || ⲛⲁⲓⲓ teilweise | partially. || ⲛⲁⲓⲓ, ⲛⲁⲓⲓ *f.* Haar, Saite | hair, string. *Pl.* ⲛⲁⲓⲓ.

ⲛⲁⲓⲓⲓ Manichäer | a Manichee.

ⲛⲁⲓⲓ *Pa.* 1) hinkommen | arrive. 2) hinführen | bring, adduce.

ⲛⲁⲓⲓ *v.* ⲛⲁⲓⲓ; ⲛⲁⲓⲓ *v.* ⲛⲁⲓⲓ.

(ⲛⲁⲓⲓ) *part. pass.* ⲛⲁⲓⲓ, ⲛⲁⲓⲓ im stande | able. || ⲛⲁⲓⲓ ⲛⲁⲓⲓ es ist unmöglich | it is impossible. || ⲛⲁⲓⲓⲓ wir können | we can.

ⲛⲁⲓⲓ *f.* Mitte | middle (*cum suffix.* ⲛⲁⲓⲓⲓ et ⲛⲁⲓⲓⲓ, μεσσότης? G. Hoffmann ZDMG. 32, 752).

ⲛⲁⲓⲓ *f.* Egypten | Egypt.

ⲛⲁⲓⲓ bitter | bitter.

صَبْرًا, صَبْرًا § 33 Herr | Lord.

صَبْرًا § 8 Wiese | meadow.

صَبْرًا, *impf. a*, widerspenstig sein, abfallen | resist, desert, revolt; *cum* صَبْرًا.

صَبْرًا frech, übermütig | insolent, proud.

صَبْرًا *m.* Obergewand | coat, cloak.

صَبْرًا, *impf. u*, abreiben, polieren | rub up, polish. ||
صَبْرًا gebildet | refined.

صَبْرًا, *impf. u*, 1) salben | anoint. 2) messen | measure. ||

صَبْرًا Christus | Christ. || صَبْرًا *f.* Mass | measure.

صَبْرًا *m.* Fell, Haut, Schlauch | hide, skin, wine-skin.

صَبْرًا zu irgend einer Zeit, einmal | at any time, once. ||

صَبْرًا, صَبْرًا von jeher | at all times, always.

Cum صَبْرًا nie | at no time, never.



صَبْرًا § 3 = h. נָבִיא.

صَبْرًا = äg. νεφώθ = gr. κροκόδειλος.

صَبْرًا *m.* Prophet | prophet. || صَبْرًا *Ethpa.* weissagen | prophesy. || صَبْرًا Weissagung | prophecy.

صَبْرًا *m.* Quelle | spring, well.

صَبْرًا § 42 ziehen, führen | pull, draw.

صَبْرًا lang sein | be long. *Aph.* in die Länge ziehen, warten | put off, wait. || صَبْرًا lang | long. || صَبْرًا *m.* Zimmermann | carpenter.

صَبْرًا verabscheuungswürdig | detestable.

ⲛⲟⲩⲧⲏ brüllen, heulen | roar, howl.

ⲛⲟⲩⲧⲏ, *impf.* ⲛⲟⲩⲧⲏ, hell werden | grow bright. *Aph.* leuchten lassen, anzünden | cause to shine, kindle. *Ethpa.* erleuchtet werden | be illuminated. || ⲛⲟⲩⲧⲏ, *Adj. et Subst.* Licht, Leuchter | light, candlestick. || ⲛⲟⲩⲧⲏ *m.* Licht | light (*st. cstr.* ⲛⲟⲩⲧⲏ?). || ⲛⲟⲩⲧⲏ *m.* Fluss | river. *Pl.* ⲛⲟⲩⲧⲏ.

ⲛⲟⲩⲧⲏ umhergetrieben werden | be driven about (a vagabond).

ⲛⲟⲩⲧⲏ Ruhe haben | have rest. *Ethpe.* sich der Ruhe hingeben | enjoy rest. *Aph.* ausruhen u. ausruhen lassen | rest (trans. and intr.). || ⲛⲟⲩⲧⲏ *m.* Ruhe, Erholung | rest, recreation. || ⲛⲟⲩⲧⲏ *f.* Ruhe | rest. || ⲛⲟⲩⲧⲏ *part. pass.* *Aph.* ausruhend, verstorben | at rest, deceased.

ⲛⲟⲩⲧⲏ *m.* Fisch | fish.

ⲛⲟⲩⲧⲏ *f.* Feuer | fire. *Pl.* ⲛⲟⲩⲧⲏ. || ⲛⲟⲩⲧⲏ *f.* Leuchter | candlestick.

ⲛⲟⲩⲧⲏ *Ethpe.* Nasiräer werden | become a Nazarite.

ⲛⲟⲩⲧⲏ *m.* Thal | valley.

ⲛⲟⲩⲧⲏ *Pa.* erwecken. | raise. *Ethpa. pass.* || ⲛⲟⲩⲧⲏ Erwecker | he who resuscitates. || ⲛⲟⲩⲧⲏ *f.* Auferweckung | raising (of the dead).

ⲛⲟⲩⲧⲏ *m.* Kupfer, Erz | copper, bronze.

ⲛⲟⲩⲧⲏ, *impf. u.* hinabsteigen | descend. *Aph.* hinabbringen | bring down.

ⲛⲟⲩⲧⲏ, *impf. a et u.* bewachen | watch. *Ethpe.* bewacht

- werden | be watched. || **وَالْمُحَافِظِينَ** *m.* Wächter | watchman. |
مُحَارِبِينَ *m.* Verteidiger | defender.
- يُجْرِي** *m.* Joch | yoke.
- خِيَارًا** *m.* Hinterlist, Betrug | fraud, deceit.
- ذَبْحًا** *f.* Schlachtung | slaughter. *Pl.* **ذَبْحَاتٍ**.
- وَجَدَ، نَجَفًا، نَجَفًا** züchtig, keusch, ehrwürdig | modest, pure, reverend.
- بُحْبُوحًا** (*m.? potius pro*) **بُحْبُوحًا** *f.* Biss | bite.
- نُصْبًا** *m.* νόμος (cf. de Lagarde, Mittheilungen 2, 358 n).
(Pa.) versuchen | try, tempt. || **تَمْتِمْ** *m.* Versuchung |
 temptation. || **مُتَمْتِمًا** *m.* Versucher | tempter. || **تَمْتِمْ**
m. Probe, Erfahrung | trial, experience.
- نَهَضَ** nehmen, erhalten | take, receive. || **نَهَضَ فَخَضَ** sich
 beraten | take counsel. *Ethpe.* genommen, gewählt
 werden | be accepted, elected. || **نَهَضَ** genommen,
 hergeleitet | taken, derived.
- نَهَضَ** gegossen | molten. **نَهَضَ** χωνευτά.
- نَهَضَ** *v.* نَهَضَ.
- نَهَضَ** *impf. u.* zersägen | saw. *Ethpe. pass.* || **نَهَضَ** *m.*
 Säge | saw.
- نَهَضَ**, *impf. u.* blasen, anhauchen | blow, breathe on.
- نَهَضَ** *impf.* **نَهَضَ** fallen, sinken | fall, sink.
- نَهَضَ**, *impf. u.* herausgehen, herauskommen | go out,
 come out. *Aph.* herausbringen (beim Rechnen, Sub-
 trahieren u. Dividieren) | bring out (in reckoning). ||
نَهَضَ *m.* Ausgang | departure, issue.

نَفْسٌ, نَفْسٌ *f.*, *Pl.* نَفْسٌ Seele, Person | soul, person.

C. suff. = selbst | self.

نَجَسٌ streiten | contest.

نَجَسٌ, *impf. u.*, pflanzen | plant. || نَجَسٌ *f., pl.* نَجَسٌ Pflanze | plant.

نَجَسٌ, *Ethpa.* triumphieren | triumph. || نَجَسٌ Triumphantor, glänzend, herrlich | triumphant, splendid, glorious.

نَجَسٌ, *impf. a.*, singen | sing. *Pa.* die Stimme modulieren | modulate the voice. || نَجَسٌ Lispeln, Lallen, Schmeicheln | whispering, lispings, flattery.

نَجَسٌ, نَجَسٌ *f.* weiblich, Weib | female, wife.

نَجَسٌ, نَجَسٌ rein, fein, kostbar | pure, fine, costly.

نَجَسٌ, *impf. a.*, anhängen, sich anschliessen, folgen | adhere, cleave to, follow.

نَجَسٌ, *impf. u.* schlagen (die Hände zusammen) | clasp (the hands together).

نَجَسٌ *m.* Beil | axe (ostsyr. نَجَسٌ K., westsyr. R.)

نَجَسٌ, *impf. a.*, wehen | blow. || نَجَسٌ *m.* Strick, Netz | rope, net.

نَجَسٌ, نَجَسٌ *f.*, *st. cstr.* نَجَسٌ Wehen, Atem | breath.

نَجَسٌ, *impf.*, § 48, g, 6, geben | give.

نَجَسٌ, *impf. u.*, an sich ziehen | attract.

قمرٌ *c.* Mond | moon.

حصنٌ *umzäunen* | make a hedge.

انتهى *beendigen* | finish. *Ethpa.* begrenzt, beendigt, enthalten sein | be bounded, finished, contained. || انتهى *adv.* gänzlich, überhaupt | totally, in general.

أمرٌ *impf. i,* legen, setzen, bestimmen | lay, put, order. *Ethpe.* bestimmt sein | be appointed. || كنزٌ *f.* Schatz | treasure. || عقابٌ *Züchtigung, Strafe* | chastisement, punishment.

حصانٌ *m.* Pferd | horse. *Pl.* حصانٌ *et* حصانٌ.

طردٌ *impf. u,* wegwerfen, zerstören | cast away, destroy.

(تنتظر) *Pa.* erwarten | await.

عقلٌ *Ethpa.* vernünftig werden, einsehen | become wise, understand. || عبقليٌّ *m.* Thor | fool. || عيبٌ *f.* Thorheit, Sünde | foolishness, offence. || بصيرةٌ *m.* Einsicht, Sinn, Verständnis | intelligence, sense, understanding.

فقرٌ *arm* | poor; *f.* فقيرةٌ.

سكتٌ *impf. u,* schliessen, hemmen | close, hinder. *Ethpe. pass.,* verstummen | be silent.

(يرفض) *Aph.* verwerfen | refuse, reject.

صعدٌ § 48, g, 2, hinaufsteigen | mount, ascend. *Aph.* herausführen | bring out. || صعدٌ *Auferstehung* (Christi) | resurrection.

سَمٌّ, سَمٌّ *m.* Gift | poison. *Pl.* سَمِّاتٌ Heilmittel, Farben,
bes. rote | medicines, colours, especially red.

سَمٌّ, سَمٌّ blind | blind. || سَمٌّ *f.* Blindheit | blind-
ness.

سَمٌّ hassen, verabscheuen | hate, abhor. || سَمٌّ *pl.* سَمٌّ
Hasser, Gegner | hater, enemy.

سَمٌّ laufen, angreifen, wagen | run, attack, dare.

سَمٌّ, *impf. u.*, besuchen, mustern, handeln | visit, inspect,
act. *Ethpe.* vollbracht werden | be completed. ||

سَمٌّ *m.* Werk, Sache, That | work, thing, fact.

سَمٌّ *m.* Haar | hair. *Pl.* سَمٌّ. || سَمٌّ das einzelne Haar |
a single hair.

سَمٌّ *part.* سَمٌّ et سَمٌّ es genügt | it suffices.

سَمٌّ, سَمٌّ *m.* Schrift, Buch | writing, book. || سَمٌّ *m.*
Schreiber, Schriftgelehrter | writer, Scribe. || سَمٌّ *m.*
m. Gelehrter, Grammatiker | a scholar, gramma-
tician.

سَمٌّ v. سَمٌّ.

سَمٌّ *m.* Feind, Gegner | foe, enemy.

سَمٌّ *m.* Schrecken | fear, terror.

سَمٌّ *m.* γραία, Schrift, Linie | writing, line.

سَمٌّ *adv.* leer, umsonst | in vain, for nothing.

سَمٌّ, *impf. u.*, zerstören | destroy. *Pa.* decken, bedecken |
cover. || سَمٌّ *m.* das Geheime | the secret. || سَمٌّ,
سَمٌّ *adv.* hinter | behind.

د

صَّخَّرَ *impf. e*, machen, thun | make, do. || صَخْرٌ, صَخْرٌ *m.*
 Knecht | servant. || صَخْرٌ, صَخْرٌ *m.* Arbeit, Werk |
 labour, work. || صَخْرٌ *f.* Knechtschaft | servitude. ||
 صَخْرٌ *m.* Schöpfer, Künstler | creator, artist. ||
 صَخْرٌ *f.* Wirksamkeit | efficacy. || صَخْرٌ (صَخْرٌ)
m. Unterwerfung | submission.

صَخْرٌ *dicht, dick* | dense, thick.

صَخَّرَ *impf. a*, überschreiten | transgress. *Aph.* ent-
 fernen | remove. *Ethpe.* (Gesetz) übertreten | trans-
 gress (the law). || صَخْرٌ, صَخْرٌ *m.* Übergang, Ufer |
 bank, shore. || صَخْرٌ hinüber | across. || صَخْرٌ
 von drüben | from the other side.

صَخْرٌ *m.* Eile | haste. *Adv.* صَخْرٌ eilends | in haste.

صَخْرٌ *m.* Kalb | calf. *Pl.* صَخْرٌ; *f.* صَخْرٌ.

صَخْرٌ *Praep.* bis | unto. || صَخْرٌ solange nicht, ehe | before. ||
 صَخْرٌ bisher | hitherto. || صَخْرٌ bis dahin, so sehr |
 to such a degree.

صَخْرٌ *m.* Fest | feast. || صَخْرٌ Fest feiern | keep festivals. ||

صَخْرٌ v. صَخْرٌ.

صَخَّرَ *impf. u*, tadeln | rebuke. *Ethpe pass.*

صَخْرٌ *m.* Zeit, Zeitpunkt | time, moment.

صَخْرٌ *m.* Hilfe | help. || صَخْرٌ Helfer | helper.

صَخَّرَ *impf. a*, sich erinnern | remember (د = ا) || صَخْرٌ
m. Gedächtnis | memory.

جَمَّعَ *Pa.* gewöhnen | accustom. *Aph.* do. || جَمَّعٌ *ge-*
wöhnt | accustomed. || عَادَةٌ *m.* Gewohnheit, Sitte |
custom, use. || جَمَّعٌ § 3 *particula*, scilicet.

جَمَّعَ *Aph.* ungerecht handeln | deal unjustly. || جَمَّعٌ *m.*
Unrecht, Frevel | injustice, crime. || جَمَّعٌ, جَمَّعٌ *m.*
ungerecht; Frevler | wicked, transgressor.

جَمَّعَ *Pa. et Aph.* aufwecken | awaken. *Ethpe.* aufgeweckt
werden | be awakened.

جَمَّعٌ *f.* Blindheit | blindness.

جَمَّعٌ *Ethpa.* sich kräftig zeigen | be strong. || جَمَّعٌ *ge-*
waltig | valid.

جَمَّعٌ *f.* Ring | ring (Lag., Or. 2, 55).

جَمَّعٌ Windeln | swaddling-clothes (de Lagarde,
Orientalia 2, 47).

جَمَّعٌ *m.* Weihrauch, Dampf | incense, vapour.

جَمَّعٌ, جَمَّعٌ *f.* Auge | eye.

جَمَّعَ *Pa.* hemmen, hindern | hinder, stop.

جَمَّعَ *impf. u.* eintreten | enter. || جَمَّعٌ *f.* Sache, Ur-
sache | cause, reason. || جَمَّعٌ *f.* Eintreten | enter-
ing. || جَمَّعٌ, جَمَّعٌ *et* جَمَّعٌ *m.* Eingang | entrance. ||
جَمَّعٌ zum Eingang gehörig | belonging to the
entrance.

(جَمَّعَ) *Aph.* in die Höhe heben | raise; *cum* جَمَّعَ abfallen
von | revolt, rise against. *Ethpe.* hervorragen | be pro-
minent. || جَمَّعَ *Praep.* über | over. || جَمَّعٌ, جَمَّعٌ
zur Seite | at the side of. || جَمَّعٌ weil | because. ||

ⲁⲗⲏ, ⲁⲗⲏ in die Höhe | upwards. || ⲁⲗⲏⲓ der oberste |
the Most High.

ⲁⲗⲏⲓ *m.* Jüngling | young man (p. 31 b).

ⲁⲗⲏⲓ *m.* Welt, Zeit, Ewigkeit | world, time, eternity.

ⲁⲗⲏⲓ *m.* Volk | people. *Pl.* ⲁⲗⲏⲓⲁ.

ⲁⲗⲏ *Praep.* mit | with.

ⲁⲗⲏⲓ, *impf. a,* eingetaucht, getauft werden | be im-
mersed, baptised. *Aph.* taufen | baptise. || ⲁⲗⲏⲓ

m. et ⲁⲗⲏⲓⲁⲓ (K. ?) *f.* Taufe | baptism. || ⲁⲗⲏⲓⲁ

h. עמורד.

ⲁⲗⲏⲓ *m.* Mühe | labour.

ⲁⲗⲏⲓ *m.* Tiefe | depth.

ⲁⲗⲏⲓ, *impf. a,* wohnen | dwell, inhabit. || ⲁⲗⲏⲓ *m.* Be-
wohner | inhabitant.

ⲁⲗⲏ antworten, sich unterhalten, sich aufhalten | answer,
converse, stay. || ⲁⲗⲏⲓ *m.* Orakel | oracle. || ⲁⲗⲏⲓ

m. Mönch | monk.

ⲁⲗⲏⲓ *f. coll.* Schafherde | sheep (coll.)

ⲁⲗⲏⲓ *f., pl.* ⲁⲗⲏⲓ Traube | grape.

ⲁⲗⲏⲓ, *impf. a,* scheiden, sterben | depart, die.

ⲁⲗⲏⲓ *f.* Wolke | cloud.

ⲁⲗⲏⲓ *m.* Kraut, Gras | herb, grass (*Pl. sec. BA.* ⲁⲗⲏⲓ).

ⲁⲗⲏⲓ, ⲁⲗⲏⲓ *m.* schwer | heavy.

ⲁⲗⲏ 10. § 33.

ⲁⲗⲏⲓ διπλοῦς; varia lectio ⲁⲗⲏⲓ = ضعيف de Lagarde,
Semitica 1, 25.

دُفْرٌ, دُفْرٌ *m.* Staub, Erde | dust, earth.

دَفَّرَ bekämpfen, bedrücken | compel, oppress.

دَفَّرَ verbinden, herstellen | dress (a wound), restore.

دَفَّصَ, *impf. u.*, mit der Ferse treten, folgen | tread on

(with the heels), follow. *Pa.* untersuchen, erforschen |

investigate, examine. || دَفَّصَ, *pl.* دَفَّصَ et دَفَّصَ

Ferse | heel.

دَفَّصَ *f. pl.* دَفَّصَ Höhle | cave.

دَفَّصَ et دَفَّصَ Westen | west || دَفَّصَ *adj.*

دَفَّصَ nackt | naked.

دَفَّصَ, دَفَّصَ unbeschnitten | uncircumcised.

دَفَّصَ schlau | subtil, cunning.

دَفَّصَ *f.* Bett | bed. *Pl.* دَفَّصَ.

دَفَّصَ, *impf. u.*, fliehen | flee. *Aph.* in die Flucht treiben |

put to flight.

دَفَّصَ zu Falle bringen, verwickeln | entangle, turn

down.

دَفَّصَ, *impf. a.*, stark sein, siegen | be strong, gain. *Ethpa.*

gekräftigt werden | be strengthened.

دَفَّصَ bereit | ready; *sequente* vel; *futuro signifi-*

cando inservit.

دَفَّصَ alt | old.

ف

دَفَّصَ *f.* Zaum | bridle. *Pl.* دَفَّصَ.

دَفَّصَ, *impf. a.*, begegnen | meet.

مِيتْرِنَاخْت; مِيتْرِنَاخْت Mitternacht | midnight. || مِيتْرِنَاخْت
Mitte des Monats | middle of the month. || مِيتْرِنَاخْت
zweifelnd an | doubtful as to.

مِيتْرِنَاخْت, *impf. u*, arbeiten | labor.

مِيتْرِنَاخْت sich wenden, zurückkehren | turn, return. *Ethpe. do.*

Pa. zurückgeben, antworten | give back, answer
(*cum vel sine* مِيتْرِنَاخْت). *Aph.* zuwenden | turn towards. ||

مِيتْرِنَاخْت *f., st. c.* مِيتْرِنَاخْت Gegend | country. || مِيتْرِنَاخْت Be-
kehrung, Neigung | conversion, inclination. || مِيتْرِنَاخْت
Rückkehr, Antwort | return, answer.

مِيتْرِنَاخْت φαντασίαι.

مِيتْرِنَاخْت τὸ πάσχα.

مِيتْرِنَاخْت *impf. u*, abschneiden | cut off. *Pa.* verstümmeln |
mutilate.

مِيتْرِنَاخْت zerreiben, verkleinern | grind, crumble.

مِيتْرِنَاخْت Schlucht | gulf, ravine.

مِيتْرِنَاخْت *Pa.* erretten, befreien | save, deliver.

(مِيتْرِنَاخْت) *Ethpe.* heiter sein | be cheerful. || مِيتْرِنَاخْت Passah |
Passover.

مِيتْرِنَاخْت, *impf. u et Pa.* befehlen | command. || مِيتْرِنَاخْت *m.*
Anordner | commander. || مِيتْرِنَاخْت *m.* Befehl | com-
mand.

مِيتْرِنَاخْت nützlich, gut | useful, good.

مِيتْرِنَاخْت *f.* Ebene | plain.

مِيتْرِنَاخْت fruchtbar sein | be fruitful. *Aph.* hervorbringen |
bring forth. || مِيتْرِنَاخْت *m.* Frucht | fruit. *Pl.* مِيتْرِنَاخْت.

ⲓⲗⲓⲛⲓⲥ *f.*, *pl.* ⲓⲛⲓⲥ Korn | grain.

ⲓⲛⲓⲥⲓⲛⲓⲥ Umwurf, Mantel | cloak, mantle.

ⲓⲛⲓⲥ *m.* Eisen | iron.

ⲓⲛⲓⲥⲓⲛⲓⲥ *f.* Vogel | fowl. *Pl.* ⲓⲛⲓⲥⲓⲛⲓⲥ.

(ⲓⲛⲓⲥ) *Ethpa.* einen Weg suchen, überlegen | seek a way, deliberate. || ⲓⲛⲓⲥⲓⲛⲓⲥ Rat, List | counsel, device. || ⲓⲛⲓⲥⲓⲛⲓⲥ Versorgung | management, provision.

ⲓⲛⲓⲥⲓⲛⲓⲥ ἀπλωμα.

ⲓⲛⲓⲥ, *impf. u.*, wiederherstellen, ersetzen, leisten | restore, replace, accomplish. *Ethpe. pass.*

ⲓⲛⲓⲥⲓⲛⲓⲥ *m.* Befreier, Erlöser | deliverer, saviour.

ⲓⲛⲓⲥ, *impf. u.*, trennen, weggehen | separate, remove from, depart.

ⲓⲛⲓⲥ, *impf. u.*, ausbreiten | spread, extend.

ⲓⲛⲓⲥ *Pa.* erwärmen | warm.

ⲓⲛⲓⲥ *Pa.* erklären | expound. *Ethpa. pass.* ⲓⲛⲓⲥⲓⲛⲓⲥ Erklärung, Deutung | exposition, interpretation.

ⲓⲛⲓⲥ, *impf. a.*, schmelzen, kochen | melt, boil, πέπτω.

ⲓⲛⲓⲥ, ⲓⲛⲓⲥ *m.* Seite | side.

ⲓⲛⲓⲥⲓⲛⲓⲥ Wort, Ausspruch | word, sentence.

ⲓⲛⲓⲥ, *impf. a.*, öffnen, erobern | open, conquer. *Ethpe.* geöffnet, aufgedeckt werden | be opened, uncovered.

ⲓⲛⲓⲥⲓⲛⲓⲥ (πάταχρα) Götzenbild | idol; de Lagarde, Mittheilungen 2, 354 n.

ܘܢܘܢܐ, ܘܢܘܢܐ *m.* Bild | likeness.

ܘܢܘܢܐ *f.* Wunde | wound. *Pl.* ܘܢܘܢܐ.

ܘܢܘܢܐ *m.* Glanz, Strahl | splendour, ray.

ܘܢܘܢܐ *Pa.* schmähen, Unrecht thun | despise, injure. ||

ܘܢܘܢܐ *m.* Verachtung | contempt.

ܘܢܘܢܐ, ܘܢܘܢܐ *m.* Morgendämmerung | dawn.

ܘܢܘܢܐ, ܘܢܘܢܐ *f.* Vogel | bird. *Pl.* ܘܢܘܢܐ.

ܘܢܘܢܐ *m.* Nagel | nail. *Pl.* ܘܢܘܢܐ.

ܘܢܘܢܐ spalten | rend asunder. *Ethpe.* gespalten werden | be rent.

ܘ

ܘܢܘܢܐ, ܘܢܘܢܐ ἢ κίβωτός (G. Hoffmann, ZDMG 32, 748 n. 1.)

ܘܢܘܢܐ, *impf. u.*, entgegengehen | go to meet. *Pa.* annehmen, empfangen | receive, accept. (ܘܢܘܢܐ, ܘܢܘܢܐ Gegenseite | opposite side.) ܘܢܘܢܐ, *st. c.* ܘܢܘܢܐ gegenüber | over against. ܘܢܘܢܐ et ܘܢܘܢܐ, ܘܢܘܢܐ Gegner | opposed, hostile, enemy. || ܘܢܘܢܐ annehmbar | acceptable.

ܘܢܘܢܐ, *impf. u.*, befestigen, fassen | fix, mount (with gold). *Ethpe. pass.*

ܘܢܘܢܐ, *impf. u.*, begraben | bury. *Ethpe. pass.* || ܘܢܘܢܐ *m.*,

ܘܢܘܢܐ *f.* Grab | tomb. || ܘܢܘܢܐ Begräbnis | burial.

Cf. ܘܢܘܢܐ.

سُوْءٌ *m.* Scheitel | back of the head, top.

سُوْءٌ *Pa.* vorsetzen, zuvorkommen (*reddidit* πρὸ *Graecorum*) | place at the head, prevent, anticipate. || سُوْءٌ قَدْ von vorn, längst | from before, long ago. || سُوْءٌ *Praep.* vor | before. || سُوْءٌ قَدْ; ؟ سُوْءٌ قَدْ ehe | before (*conj.*). || سُوْءٌ der frühere, erste | former, first. || سُوْءٌ der erste | the first. *Pl.* die Früheren und Oberen | those anterior and superior to us. || سُوْءٌ zuerst, zum erstenmal | at first, for the first time. || (سُوْءٌ) *cum* > *adverb.* سُوْءٌ (cf. سُوْءٌ) zuerst | at first. سُوْءٌ قَدْ vor langer Zeit | long ago.

سُوْءٌ *Pa.* heiligen | hallow. || سُوْءٌ heilig | holy. || سُوْءٌ, *abs. et cstr.* سُوْءٌ Heiligkeit | holiness.

سُوْءٌ *Pa.* bleiben, bestehen, dauern | abide, remain, last.

سُوْءٌ *m.* Stimme | voice. سُوْءٌ؛ سُوْءٌ mit lauter Stimme | with a loud voice. سُوْءٌ v. سُوْءٌ.

سُوْءٌ aufstehen, bestehen | stand up. *Aph.* aufrichten, bestimmen | set up, appoint. || سُوْءٌ *f.* Statur, Stufe, Elle | stature, degree, cubit. || سُوْءٌ *m.* Vorstand | prefect. || سُوْءٌ *f.* Auferstehung | resurrection. || سُوْءٌ *m.*, Standort | stand, station.

سُوْءٌ *m.* Kanal, Teich | canal, channel, pond.

سُوْءٌ κορχόδειλος.

سُوْءٌ, *impf. u.* töten | kill. *Ethpe. pass. Pa.* morden | murder. ||

سُوْءٌ *m.* Morden | murder. || سُوْءٌ Mörder | murderer.

سُوْءٌ klein | thin, small.

- ٱصَّ، *impf. u et Pa.* abhauen, abschneiden | cut off.
 ٱغْتَابَ *m. subst.* Gewalt | force. ٱغْتَابَ، ٱغْتَابَ mit
 Gewalt | forcibly.
 ٱشْجَبَ، ٱشْجَبَ *m.* Holz | wood.
 ٱشْجَبَ κιδάρα.
 ٱشْجَبَ wenig, leicht, schnell | little, light, swift. *Etiam*
adv. ٱشْجَبَ ٱشْجَبَ εἰς μικρά.
 ٱشْجَبَ verdrehen, verkehren | distort, pervert.
 ٱشْجَبَ erwerben, besitzen | acquire, possess. ٱشْجَبَ begabt
 mit | gifted with. || ٱشْجَبَ *m.* Besitz, bes. an Vieh |
 property, espec. cattle.
 ٱشْجَبَ، ٱشْجَبَ *m.* Rohr | reed.
 ٱشْجَبَ = αἰλάρ.
 ٱشْجَبَ Caesar.
 ٱشْجَبَ ausrufen | cry out. Cf. ٱشْجَبَ || ٱشْجَبَ *f.* Geschrei | cry.
 ٱشْجَبَ zusammengezogen | restrained, drawn together.
 ٱشْجَبَ verabreden | agree upon; *Ethpa. pass.*
 ٱشْجَبَ rufen, nennen, lesen | call, name, read. *Ethpe.* ge-
 nannt werden | be called.
 ٱشْجَبَ cf. § 33, Dorf | village.
 ٱشْجَبَ *impf. u*, sich nähern, streiten | come near, fight.
Pa. herbeibringen, darbringen | bring near, offer.
Ethpa. herbeikommen | approach. || ٱشْجَبَ *m.* Streit,
 Krieg | fight, war. || ٱشْجَبَ *m.* Darbringung, Gabe |
 offering, gift. || ٱشْجَبَ nahe, benachbart | near, neigh-
 bouring.

قَطْعٌ Unterbrechung der Rede | interruption of the speech.

قَرْنٌ, قَرْنٌ *f.* Horn | horn.

قَرْبَعٌ *f.* Schädel | scull.

قَصْبٌ schwer | hard. قَصْبٌ *adv.* hart, rauh, heftig | roughly, harshly. || قَسْوَةٌ *f.* Härte | harshness, cruelty.

قَسْبٌ alt, Presbyter | old, presbyter.

;

قِيَامٌ, قِيَامٌ *m.* Geheimnis | mystery. *Pl.* قِيَامٌ (cf. de Lagarde, Agathangelus 138, 139). قِيَامٌ ἢ ἀμυσταγωγῆτος.

F. pl. قِيَامٌ angedeutet | signified.

قَبِيضٌ, قَبِيضٌ gross | great. *Pl.* قَبِيضٌ; قَبِيضٌ Magnaten | the peers, grandees.

قَبِيضٌ lärmen | make a noise. || قَبِيضٌ Laut | sound. قَبِيضٌ *f.* Lärm, Geräusch | noise, sound.

قَبِيضٌ *Pa.* wachsen lassen, ernähren | cause to grow, nurse. ||

قَبِيضٌ *f. pl.* Amme, Wärterinnen | nurse, attendant.

قَبِيضٌ sich hinlegen | lie down. || قَبِيضٌ *f.* Platz | place. || قَبِيضٌ 4 § 33. || قَبِيضٌ ein Viertel | a quarter.

قَبِيضٌ wünschen | wish; *impers.* قَبِيضٌ mir ist erwünscht | it is my wish. *Ethpa.* قَبِيضٌ bestürzt sein | be confounded. || قَبِيضٌ erwünscht, wünschenswert | desired, desirable. || قَبِيضٌ *f. pl.* Vergnügungen | pleasures. || قَبِيضٌ *f.* Begierde | desire.

زُرِّى; zürnen | be angry. *Aph.* zum Zorn reizen | provoke to anger. || زُرِّى زُرِّى zornig | angry.

رُؤِّى, رُؤِّى *f.* Fuss | foot.

رُؤِّى; steinigen | stone. *Ethpe. pass.* v. رُؤِّى زُرِّى.

رُؤِّى; laufen, fließen | run, flow.

رُؤِّى, *impf. u.* verfolgen | pursue. *Ethpe. pass.* || رُؤِّى زُرِّى *m.* Verfolgung | pursuit, persecution.

رُؤِّى; laufen | run. § 48 g, 7.

رُؤِّى; jubeln | rejoice. || رُؤِّى; Jubel | joy.

رُؤِّى, رُؤِّى *c.* Wind, Geist | wind, spirit. || رُؤِّى *m.* Ausdünstung, Geruch | scent, smell.

رُؤِّى hoch sein | be high. || رُؤِّى زُرِّى erhöhen | elevate. *Aph.* aufheben, erheben | lift up. *Ethpe.* erhaben werden | be lofty. || رُؤِّى *adj.* hoch | high. || رُؤِّى زُرِّى *f.* Höhe | height. || رُؤِّى زُرِّى der höchste | the highest.

رُؤِّى; Speichel | spittle.

رُؤِّى; lieben | love. || رُؤِّى زُرِّى gottliebend | loving God. ||

رُؤِّى *m.* Freund | friend. || رُؤِّى *pl.* Barmherzigkeit |

mercy. || رُؤِّى زُرِّى do. || رُؤِّى زُرِّى barmherzig | merciful. ||

رُؤِّى *f.* Liebe, Wohlwollen | love, kindness. ||

رُؤِّى زُرِّى freundlich | friendly. || رُؤِّى زُرِّى *act.*; رُؤِّى زُرِّى *pass.*

رُؤِّى *Pa.* die Flügel ausbreiten, brüten | spread the wing, brood.

رُؤِّى; ferne, abwesend | far away, absent. || رُؤِّى زُرِّى *m.*

Entfernung | distance.

كسب; kriechen | creep. *Aph.* hervorbringen | bring forth. ||
كسب coll. kriechendes Getier | every creeping thing.

رأس, رأس m. Kopf, Kapitel | head, chapter. رأس
v. رأس. || رأس erst, best | first, best. || رأس m. Vor-
steher | head of an institution. || رأس f. Führerschaft |
leadership. || رأس, Nestor. رأس (Ge. 1, 1. Joh. 1, 1)
Anfang | beginning. رأس من رأس von Anfang (der Welt)
an | from the beginning (of the world).

رأس sanft, weich | smooth, tender. || رأس adv. all-
mählich | by degrees.

رأس Pa. mischen | mingle, mix. || رأس Mischung | mix-
ture. || رأس f. Wagen | chariot.

رأس; werfen | throw. *Part. pass.* رأس; hingestreckt |
stretched out. *Aph.* hinwerfen | throw down.

رأس m. Wink, Anzeichen | hint, sign. || رأس anzeigend |
signifying.

رأس; denken | think. *Ethpe.* überlegen, besorgt sein |
consider, be anxious.

رأس; weiden | feed. || رأس, رأس pl. رأس Hirte | shepherd. ||
رأس m. Sinn | meaning. || رأس f. Meinung, Ge-
danke | opinion, thought.

رأس; et *Ethpe.* donnern | thunder. || رأس donner | thunder.

رأس, رأس = Krokodil | crocodile.

رأس, رأس m. Firmament | firmament.

رأس; tadeln, vorwerfen | blame, accuse.

𐤀𐤃𐤁𐤀 *m.* Stock, Scepter, Stamm | rod, sceptre, tribe.

𐤀𐤃𐤁 7, § 33. || 𐤀𐤃𐤁𐤀 *f., pl.* 𐤀𐤃𐤁𐤀 Woche | week.

𐤀𐤃𐤁, *impf. u.* verlassen, nachlassen | leave, desert,

pardon. || 𐤀𐤃𐤁𐤀 *f.* die Geschiedene | she that is

divorced. || 𐤀𐤃𐤁𐤀 *m.* Verzeihung | pardon.

𐤀𐤃𐤁 *m.* Kind | child. || 𐤀𐤃𐤁 *f.* Mädchen | girl.

𐤀𐤃𐤁 *Aph.* Sabbat feiern | keep sabbath. || 𐤀𐤃𐤁 *f., pl.*

𐤀𐤃𐤁 Sabbat, Woche | sabbath, week. *Etiam* 𐤀𐤃𐤁 *m. sg.*

𐤀𐤃𐤁, *impf. u.* stören, verwirren | trouble, disturb.

Ethpe. pass. Pa. erregen | excite.

𐤀𐤃𐤁 werfen | throw. *Ethpe. pass.*

𐤀𐤃𐤁 *Pa.* schicken | send. *Ethpa. pass.* || 𐤀𐤃𐤁𐤀 *m.* Ge-
sandter | messenger.

𐤀𐤃𐤁 (𐤀𐤃) gleich, würdig sein | be equal, worthy. *Ethpe.*

für würdig gehalten werden | be found worthy.

Aph. für würdig halten | find worthy. || 𐤀𐤃𐤁 *adv.*

gleichmässig, zugleich | equally, likewise.

𐤀𐤃𐤁 *v.* 𐤀𐤃𐤁.

𐤀𐤃𐤁 *m.* Fels | rock.

𐤀𐤃𐤁 *m.* Mauer | wall. || 𐤀𐤃𐤁 *v.* 𐤀𐤃𐤁.

𐤀𐤃𐤁 *v.* 𐤀𐤃𐤁. || 𐤀𐤃𐤁 *v.* 𐤀𐤃𐤁.

𐤀𐤃𐤁 *m.* Druck, Qual, Folter | pressure, torment, torture.

𐤀𐤃𐤁 *Pa.* zum Botendienst nötigen | compel to go (as
messenger). || *v.* 𐤀𐤃𐤁.

𐤀𐤃𐤁 *Aph.* täuschen | deceive.

𐤀𐤃𐤁 *v.* 𐤀𐤃𐤁, 𐤀𐤃𐤁 *v.* 𐤀𐤃𐤁.

أَجَدُ finden, auffinden, können | find, find out, be able. *Ethpe.* gefunden werden | be found. || جَدُّ gefunden | found. || إِجْدَانٌ *f.* Auffindung | invention.

مَنْزِلٌ, مَنَازِلٌ *m.* Wohnung | habitation, dwelling.

رَاحٌ ruhen | rest.

أَجَادَ aufhören, ausruhen | cease, rest. || رَاحٌ, رَاحَةٌ Ruhe | rest. جَاءَ مَجْزِئًا, جَاءَ مَجْزِئًا *et* جَاءَ مَجْزِئًا plötzlich | suddenly. || جَاءَ مَجْزِئًا *و* ohne Aufhören | without ceasing. (de Lagarde, *Symmicta* 2, 100.)

جَسَدٌ (σκαλετόν?) Leichnam | dead body, corpse.

جَسَدٌ *v.* جَسَدٌ.

جَسَدٌ ausgezogen, nackt | bare, naked. || جَسَدٌ *m.* *subst.* Apostel | apostle.

جَسَدٌ, *impf. u.* herrschen | rule. *Ethpa.* Herr werden, siegen | become master, overcome. || جَسَدٌ *m.* Herrschaft | dominion.

جَسَدٌ, *impf. a.* vollständig sein, zusammenstimmen | be complete, agree; *explicit.* *Ethpe.* überliefert werden | be delivered. *Pa.* vollenden, erfüllen | finish, fulfill. *Aph.* überliefern | deliver, hand down. || جَسَدٌ *m.* Friede | peace. || جَسَدٌ *m.* Vollendung, Ende | completion, end. || جَسَدٌ für immer | forever. || جَسَدٌ *f.* Verrat, Überlieferung | treachery, tradition.

جَسَدٌ, جَسَدٌ *m., pl.* جَسَدٌ Name | name. || جَسَدٌ nennen |

call. *Ethpe.* genannt werden | be called. || 𐤒𐤓𐤕𐤓
berühmt | famous.

𐤒𐤓𐤕𐤓 Himmel | heaven. § 28 c.

𐤒𐤓𐤕𐤓 Heller | farthing.

𐤒𐤓𐤕𐤓 fett | fat.

𐤒𐤓𐤕𐤓, *impf. a.*, hören | hear. *Ethpe. pass.* || 𐤒𐤓𐤕𐤓 *m.*
Hörer | hearer. || 𐤒𐤓𐤕𐤓 et 𐤒𐤓𐤕𐤓 das Hören |
the hearing.

𐤒𐤓𐤕𐤓 *Pa.* hineinlassen, hineinschicken | let in, send in.

𐤒𐤓𐤕𐤓 *Pa.* dienen | serve. || 𐤒𐤓𐤕𐤓 *f.* Dienst | service.

𐤒𐤓𐤕𐤓 Sonne | sun.

𐤒𐤓𐤕𐤓, 𐤒𐤓𐤕𐤓 *f.*, *Pl.* 𐤒𐤓𐤕𐤓 Zahn | tooth. || 𐤒𐤓𐤕𐤓 *m.* Schärfe |
sharpness.

𐤒𐤓𐤕𐤓, 𐤒𐤓𐤕𐤓, *f.*, *st. cstr.* 𐤒𐤓𐤕𐤓 Schlaf | sleep. (*V* 𐤒𐤓𐤕𐤓.)

𐤒𐤓𐤕𐤓 *Pa.* bewegen, entfernen, (aus dem Leben) scheiden |
move, remove, depart (this life).

𐤒𐤓𐤕𐤓, 𐤒𐤓𐤕𐤓 *f.* Jahr | year. || *Pl.* 𐤒𐤓𐤕𐤓, 𐤒𐤓𐤕𐤓.

(𐤒𐤓𐤕𐤓) *Ethpa.* gefoltert werden (foltern) | be tortured
(torture). || 𐤒𐤓𐤕𐤓 *m.* Folter | torture.

𐤒𐤓𐤕𐤓 *Pa.* foltern | torture. || 𐤒𐤓𐤕𐤓 et 𐤒𐤓𐤕𐤓 Würgen,
Erdrosseln, Foltern | strangling, torture.

(𐤒𐤓𐤕𐤓) *Ethpa.* durch Reden erfreuen, erzählen | gladden,
recite. || 𐤒𐤓𐤕𐤓 *f.* Geschichte | history.

𐤒𐤓𐤕𐤓, 𐤒𐤓𐤕𐤓 *f.* Stunde | hour. || *Pl.* 𐤒𐤓𐤕𐤓; 𐤒𐤓𐤕𐤓 v. 𐤒𐤓𐤕𐤓.

𐤒𐤓𐤕𐤓 v. 𐤒𐤓𐤕𐤓.

اَعْمَلُ arbeiten | labour.

اَلْبَهَاءُ *f.* Reinheit, Lauterkeit | purity.

اَلْاِغْتِيَابُ *Pa.* drücken, demütigen | oppress, humble.

اَلْبَهِيْبُ schön sein, gut machen | be beautiful, do well. ||

اَلْبَهِيْبُ schön | beautiful.

(اَلْاِشْرَاقُ) *Aph.* tränken, bewässern | give to drink, irrigate.

اَلْاِحْتِشَاقُ, *impf. u.* (weg-)tragen | bear (away). || اَلْاِحْتِشَاقُ

Sorge tragen | take care, see to it that. || اَلْاِحْتِشَاقُ

tragend | bearing. *Ethpe.* weggetragen, weggeführt

werden | be carried off.

اَلْاِحْتِشَاقُ Ohrfeige | box on the ear, chastisement.

اَلْاِحْتِشَاقُ *Ethpa.* versichert sein | be assured. || اَلْاِحْتِشَاقُ *m.* Wahr-

heit | truth. || اَلْاِحْتِشَاقُ wahr, fest | true, firm. || اَلْاِحْتِشَاقُ

adv. sicher | certainly.

اَلْاِحْتِشَاقُ auflösen, entlassen, weilen, wohnen | loosen, dis-

miss, abide, stay. *Ethpe.* befreit werden | be de-

livered. *Pa.* anfangen | begin. || اَلْاِحْتِشَاقُ *m.* Auflösung |

solution. || اَلْاِحْتِشَاقُ *m.* Anfang | beginning. || اَلْاِحْتِشَاقُ *f.*

Essen | meal. || اَلْاِحْتِشَاقُ Lager | camp. || اَلْاِحْتِشَاقُ Trom-

peten | trumpets.

اَلْاِحْتِشَاقُ *f.* Stamm, Familie | tribe, family.

اَلْاِحْتِشَاقُ Licht | light.

اَلْاِحْتِشَاقُ *m.* Rest | rest; " etc.

اَلْاِحْتِشَاقُ *et* " *f., pl.* اَلْاِحْتِشَاقُ Kette | chain.

اَلْاِحْتِشَاقُ 6 § 33.

شرب، *impf.* يشربون trinken | drink. || شربة، شراب *m.*
Gelage | banquet.

اساس *pl.* اساسات Fundament | foundation.

اشترک mitteilen | communicate. || اشترکون teilhaben |
participate. || اشترک *m.* Genosse | companion. || اشترکون
Gemeinschaft | communion, fellowship.

سکوت *impf.* u schweigen | be silent.

ز

شجرة، شجرة Feigenbaum | figtree. *Pl.* شجرة، de Lagarde,
Mittheilungen 1, 58.

سأل، *impf.* u، suchen | seek. || *Ethpe pass.* اسأل *f.*
Untersuchung, Frage | investigation, question.

شجيرة، شجيرة *m.* Kraut | green herbs (سبزی).

اسف m. Tiefe | depth.

اسف sich wundern | wonder.

اسف *adv.* wiederum | again. || اسف *f.* Bekehrung.
Reue | conversion, penitence.

اسف h. اسف.

اسف *m.* Stier | bull. || اسف *f.* Kuh | cow.

اسف *m.* Grenze | border, frontier.

اسف، اسف et اسف *Praep.* unter | under (§ 49h).

اسف. || اسف der untere | the lower.

اسف v. اسف.

اسف vertrauend | trusting.

ⲛⲟⲩⲓⲛ Vorwürfe machen | rebuke.

ⲛⲟⲩⲓⲛ aufhängen | hang. *Ethpe. pass.*

ⲛⲟⲩⲓⲛ v. ⲛⲟⲩⲓⲛ.

ⲛⲟⲩⲓⲛ 3 § 33. || ⲛⲟⲩⲓⲛⲁⲩⲓⲛ f. Dreiheit, Dreieinigkeit | trinity.

ⲛⲟⲩⲓⲛ m. Bewunderung | admiration. || ⲛⲟⲩⲓⲛ bewundernswert | admirable.

ⲛⲟⲩⲓⲛ adv. dort | there.

ⲛⲟⲩⲓⲛ 8 § 33.

ⲛⲟⲩⲓⲛ Augenbrauen | eye-brow; v. ⲛⲟⲩⲓⲛ.

ⲛⲟⲩⲓⲛ et *Ethpe.* rauchen | smoke.

ⲛⲟⲩⲓⲛ m. Seeungeheuer | sea-monster; κῆτος.

ⲛⲟⲩⲓⲛ wiederholen | repeat. *Pa.* erzählen | narrate. ||

ⲛⲟⲩⲓⲛ zweit | second.

ⲛⲟⲩⲓⲛ f. Fallstrick | snare.

ⲛⲟⲩⲓⲛ, *impf. a.*, stehen, fest sein | stand, be firm. *Pa.* feststellen, ordnen | fix, order.

ⲛⲟⲩⲓⲛ 2 § 33.

ⲛⲟⲩⲓⲛ erklären, übersetzen | expound, translate. *Ethpa. pass.*

ⲛⲟⲩⲓⲛ, ⲛⲟⲩⲓⲛ m. Thüre | door.

ⲛⲟⲩⲓⲛ gerade, recht | upright, straight. || ⲛⲟⲩⲓⲛ adv. recht | right. || ⲛⲟⲩⲓⲛ ὀρθόδοξος.

ⲛⲟⲩⲓⲛ 9 § 33.

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